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World Dominion and The World To-day

An International Review of Christian Progress

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WORLD DOMINION

and

The World To-day

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EDITORIAL

The Church of All Nations

IT is commonly accepted in many quarters, and outstandingly so in the United States, that Communism is the most dangerous enemy of society in general. That view seems to be the accepted view of the Roman Catholic Church. It also appears to be the line adopted in South Africa, by which the opponents of the racial policies of the present Government are denounced as Communists. In such a complex situation this view seems to wear a strangely inadequate look.

There are some who look at the world to-day and find other aspects of it more significant.

From the evidence which comes from Africa it would seem that the racial struggle in its acute form which has been precipitated in the southernmost part of the continent has its repercussions throughout the continent, even though elsewhere the struggle is less bitter and there are hopes of moderate and creative solutions.

What is the essence of this struggle? Is it merely a question of the pigmentation of the human skin, or is it cultural or economic? The theorists of race argue interminably: I remember on my first journey across France being kept awake by two Frenchmen arguing about race. One of them, the more typical Frenchman perhaps, asserted: "There's no such thing as race," but was met by an equally vehement contradiction. Race, and especially skin-colour, appears to be some psychological mechanism by which the human mind sums up a whole series of differences between groups of men, and makes them absolute. There is doubtless some reality corresponding to the concept of race, just as there is to the concept of nationality. As Christians we ought to recognize such distinctions between men as coming within the providence and purpose of God, but we have no right on that account to make them absolute. Such divisions are subject to the over-riding concern of the Gospel of love for men as men and for a brotherhood in Christ which transcends human distinctions.

It is perhaps only too easy to lay down such principles in a country which has no serious racial divisions. In a country which counts itself Christian and has such racial problems there is a temptation to look elsewhere for causes of tension and label them communistic or by some other

fashionable name. The way in which Christianity has spread in the last four centuries has probably led to an increase of race-consciousness; the legacy of the vast evil of African slavery is probably at the root of a great many of our troubles and some white racial theories are the outcome of a bad racial conscience.

LET us also admit that the Churches have borne an ambiguous witness: there was at least one missionary society which owned slaves and even in the present situation in South Africa the voice of the Churches is not united. Let us also assert (to their credit) that Churches and Missions have increased the tension, even if they have not created it. The preaching of the Gospel has raised the human dignity of those who have responded; it has been further developed by educational, medical, and other services which have been an integral part of missionary work. The zeal for education which is sweeping through Africa doubtless arises from mixed motives, but it is bound up essentially with the fundamental issue of the dignity of the human person.

For this reason we believe that the situation in Africa is one which offers both alarming dangers and opportunities to the Church of Christ at the present conjuncture of human affairs. Moreover, both dangers and opportunities occur not so much where there is a homogeneous racial situation as where there are racial groups, African, European and Asiatic, permanently settled alongside each other and involved in a network of economic, political, and cultural entanglements with each other. From Kenya to the Union, through Tanganyika, Nyasaland, and the Rhodesias, the issue of the multi-racial society is the crisis of Africa.

This crisis would exist were there no Christian Churches in those areas, but in fact the Churches have in part created the problem and they have a special and unique contribution to make to its solution. In the creation of the multi-racial society of the future the multi-racial Church can set an ideal and make a dynamic contribution to putting such a society on the right lines.

Christian people have no right to think that their solutions are likely to be easy ones; they will be achieved through much tension and suffering which Christians must be prepared to undergo. Nor is it right that we should criticize too freely those people on the spot —both Christians and non-Christians—who may be mistaken, but who have to work out their solutions as best they may. Both Africans and Europeans will be tempted to extreme courses which may well lead to disaster.

Nevertheless the Church has a clear duty, to proclaim and demonstrate the Gospel which reaches to that level of human nature where race and colour are irrelevant. Unless the Church can do this, it is unworthy of its Gospel and forfeits its claim to be the people of God. How this can be done and is to some extent being done we hope to show in a series of articles from men on the spot who are deeply involved in building the multi-racial Church in Africa. Without such witness to the power of the Gospel to transcend race, whether in Africa or elsewhere, the free flow of the Spirit of God suffers an incalculable check which may be disastrous.

E. J. B.

The Challenge of Red China

R. Elliott Kendall

SOMETHING tremendous has happened in China, and it has shaken us all to the core. It would be pleasant to be able to continue with missionary work as if nothing had happened, and try to forget it all as a bad dream, but we cannot.

The missionary work of one hundred-and-fifty years, by a hundred different societies, including some of the biggest in the world, with all their manifold activities and the accumulated experience of a great enterprise, has all been suddenly brought to a violent end. It is not merely that the wheels have ceased to turn, or that the machine stands idle and could be restarted. It no longer exists. It has all been tried by a consuming fire; much that was of wood, stubble, or gold has been burned, and that which remains is being tested and purified.

Missionaries who were part of it survey the phenomenon in different ways. Some are quite understandably overtaken by a deep depression of spirit, and feel that they have suffered an unspeakable tragedy—the tragic element is everything.

Others cannot tolerate anything good or sympathetic being said about the force which has wrought this destruction, for it is absolutely and unequivocably evil and to them it is disloyalty to try and appraise it: we must do nothing but stimulate moral indignation against it.

To others it is primarily a judgement and a challenge, and therefore the paramount need is to try and grapple with it towards an understanding, which up to the present eludes us, believing that this is not something entirely out of God's control, and that the voice of God is to be heard within the flames.

NO one attitude can be exclusively right. What has happened in China is an unparalleled tragedy; we were working towards the day when missionaries would finally relinquish their responsibility for the evangelization of China and the task would be taken up by a Chinese Church; this emergency amputation was tragic beyond description. "But," some of the Chinese Christian leaders were saying, "we would have been dependent for ever . . . this is God's way of bringing us to birth." And again, missionaries were feeling "God has rung the knell . . . an end to our opportunity for this generation."

The thing that has come upon China is godless, and abounds in the overweening pride of sinful man, but we have not finished with it when we pronounce it evil. Can we save the world, and the Church, from such a fate as has befallen China?

I suppose those missionaries who have been through the last few years in China will never be quite the same again. To them, missionary work will never be just the straightforward thing it was. They share a secret, something deep in their hearts and unforgettable, but also something which is extremely difficult to divulge, not through attempted secrecy, but because its nature and significance still remains inarticulate.

But it is important that we should not, on the one hand, jump

to hasty conclusions about what has happened and, on the other, allow this extraordinary occurrence to drift into oblivion. The danger is that we shall neglect something unpleasant and become absorbed in a missionary world which excludes China.

THERE is a very great deal to be learned from the final end in China and from the triumph of Communism. We should be working through that experience to try and discover what God is saying to us through it.

What can we say to other countries, such as India and South-East Asia, which perhaps stand in real danger of a similar calamity? What sort of preparation does the immediate challenge demand?

Perhaps the first thing is this. It is foolish to imagine that we are a bulwark against Communism, and that by throwing a few hundred missionaries into South-East Asia or India we can prevent that area from going Communist within a few years. Communism comes through political and social conditions which the Church is only slightly influencing. We can only prevent the coming of Communism by redeeming the society in which the Church exists, changing its injustice into justice, its inequality into fairness, its corruption into honest administration, its desperate poverty into a measure of security, its social and racial discrimination into co-operation and partnership, becoming the conscience of the society. This may be beyond the power of the Church, and if so, we cannot pretend that it can prevent the society becoming Communist. It is not possible for the Church to withstand the onslaught of armed Communism, but is it not possible for the Church t prevent such a deterioration c society that the situation is reache in which Communism is the onl answer? A social consciousness i awakening, and in Asia there ar legitimate objectives for revolution ary change. If the Church cannot d anything about society it cannot d anything about the coming of Com munism. A living society wi defend itself against armed attack We need to remember also that th movement within that societ towards Communism is going to b greatly assisted by the countrie already Communist.

As soon as possible the church organization should become a com plete unit of its own, with wha ever missionaries there are fitting i as assistants, not occupying pin nacles of responsibility. In th choice between Nationals an Westerners for positions of respon sibility and authority, "the best ma for the job" is no longer goo enough. The "co-operation" an "equal-partnership" we talk abou may be a rationalization to keep u as we are. Under the revolutio the great demands of the Churc will be for "leadership," and tha can only develop by previou experience.

In China devolution had pro gressed further than in many othe mission fields, as far as one ca gather, and there was a measure c equality between national colleagu and missionary which appears t have been far greater than in Afric or India. But we had been far, fa too slow. The times cannot wai When we were up against it w found that we could speed up th process of devolution much mor than we had dreamed: the inerti had been on both sides.

As regards finance, over and over again the situation existed in which the National was the person in the seat of authority, in school, hospital, or church, but for convenience the missionary continued to be the treasurer! What missionaries are not treasurers for half-a-dozen things? And so much of the real authority goes with the purse-strings. That is the key-point, and was seized upon by the Communists. Devolution is only genuine when we have forced the local church and institution to take this over. They will be astonishingly successful in arranging their own system of auditing and accountancy if the organization is democratic. But it must be done whatever the risk.

Similarly, financial assistance to the younger Churches could well move away from the detailed allocation to individual projects, even down to village-churches and individuals, to "block-grants" for a National Church, for its use and distribution. The former gives inordinate control at home. A definite time-table should be decided upon for the transfer of all positions of authority. A three-year plan would not be too short, and thereafter the missionary would become a "worker" only and never an official. It has been easier to accept the unwelcome burden of responsibility when we should have been struggling to free ourselves from it.

We discovered in China that in a time of revolution the divided authority under which the missionaries exist makes for a multitude of difficult personal situations. He is under the authority of the local Church, of the Society at home, its representative on the spot, and the community of missionaries in his area. It may be possible to make this work in normal times, but in days of prolonged upheaval it is very regrettable.

In times of such emergency and revolution a mission-board in London or New York is far too remote. Its full representative needs to be on the same continent. The administrative centre, from the missionary point of view, needs to be a stage nearer the work than the Home Society.

IN an experience such as that which China has passed through, decisions have to be taken which are difficult for the supporting Church at home to understand. There is a very real danger, and it needs to be noted and prepared for, that those necessary steps will not be taken, or taken too late, through fear of unpleasant reactions by the Home Church and repercussions on its support.

These considerations are, however, only the objects in the foreground of the picture. Beyond these are new challenges to which we may be awakened by the Communist revolution in China.

We were stabbed again more sharply than ever with the disunity of the Church, the multiplicity of denominations and sects. There could be no united word of reconciliation, and it made one feel that we have no hope of winning the world for Christ in disunity.

When the Chinese members were brought under the fire of positive Communist propaganda they were woefully unprepared. Through poor training for membership, and little organized training after membership, they did not realize the implications of what was happening, and were far less able

to give a reasonable expression of their faith than the Communists were.

The Communists were far and away more capable of using literature as an instrument of instruction and propagation than the Christian Church. From a comparison of available literature one would say that they are far more devoted to winning the world than Christianity.

In the new Communist society we found ourselves in a new social atmosphere; there was a new awakening, in which we were freshly aware of social wrongs which in the past we had been content to deplore. It is a social sensitiveness which it is easy for the Christian to feel at home in, and as the changes take place he can so easily say, "Ah! this is right. And that needed doing." Christians, rightly or wrongly, easily find themselves fundamentally approving of many parts of the social revolution which is taking place.

It is possible to say that the Communist takes these social wrongs more seriously than the Christian does. Does the whole attitude of the missionary Church on this question need reorientation? Are we doing anything more than alleviate and ameliorate, and can the Church, as such, do anything more about the causes, than make Christians of individuals?

In a social welfare State it may be difficult for the Christian Church to demonstrate its gospel of service in practical ways, but in most of Asia and Africa it is not asking too much of the Church to be free from the criticism that it talks and does not act.*

"Awakened Chinese Christian are now fully conscious of the nee for a house-cleaning in th churches and Christian organiza tions of China." This is nc merely bogus; not merely a mean for state-control of the Church Often as some Chinese Christia was dragged through the mire on knew that there was too muc truth at the bottom of it for one' comfort. And as missionarie were being accused one knew tha part of the accusation was nc without grounds. We were unde judgement, and it was an un comfortable glare. One could nc happily indulge in the attitude tha this evil thing which has brougl this about will eventually com under judgement too—all in God' good time—for the moment it i not the Communists, it is we ou selves who are under judgement.

In our relationships with foreig Governments, perhaps because c a history of difficult penetration c the border by early missionarie or times of active persecution, w have qualified our Gospel so that might not cause offence, or lose u their smiling favour. For exampl in a native autocratic Indian Stat or in China, on occasions a govern ment leader has been chose to lead a great Christian festiva when his reputation was already a discount in the nation at large.

We have almost invariably bee linked with the *status quo*, good c bad, for the sake of peace an quiet. Perhaps it is regrettab true, as Chou-en-lai has sai that "there are not many progre sives among the Christians."

The Communists may have woolly dream of a class-less societ and they may show few signs achieving one, but we need not fir this soothing, for would not son

* See *Cry the Beloved Country*, by Alan Paton.

sort of class-less society probably be far nearer the Kingdom of God than a class-society? In this respect the Church is uncomfortably class-divided, in individual churches and in a class-division of denominations and sects. If you are not class-conscious the Gospel of the Church seems quite acceptable; after you have become class-conscious the class-nature of the Church stirs one to shame. If the Church is practically class-less, should not this be reflected in a Christian society?

Even though a good deal of devolution had taken place, the missionary or Western element was such a strong factor in the administration and thinking of the Church, that the natural, indigenous development of the Church was inhibited, and this largely accounted for the failure of self-support.

We need to take a good deal more seriously the standards and manner of living of the missionary as compared with those of the national minister, or professional person. The pendulum has perhaps swung too far from the bad old days when there was a high percentage of deaths from disease among missionaries. Did not the improved standard of living go far beyond what was required to safeguard health, and impose a good deal of strain on the goodwill of our Chinese colleagues, if not actually cause offence?

FINALLY, can we retreat to the position in which we say, "Our job is to preach the simple Gospel and keep on doing that alone"? Is not something more than the simple Gospel required, a way of living which will go out into every section of life and transform it, and pass judgement on it? In a complicated society Christianity has to grapple with the complications, and point to truth and right, after wading through the complications, not leaving the complications to the secular mind. Simple, yes, but full and comprehensive too.

¶ *The Chinese Overseas Mission*

The Chinese on Our Doorstep

Stephen Wang

THE Chinese Overseas Mission is a new evangelistic effort among the Chinese outside of China, beginning with those in England. It has less than two years' history. As it has been limited to the Chinese community, it is not generally well known. Our regular Sunday services in the Central Y.M.C.A. chapel in London, and our conferences in various places, have attracted the attention of some British friends who are interested in the spiritual welfare of the Chinese in this country.

There are no accurate statistics but just a rough estimate based upon information from various sources. We have more than ten million Chinese scattered through the world. The greater number are in the Philippine Islands, Indonesia, Malaya, Siam, Burma, and India. There are less than half a million distributed in Canada,

U.S.A., South America, Africa, and Europe. In South America, Africa, and Europe the numbers are slightly less. There are about seventeen thousand in South America, twenty thousand in Africa, mostly in Mauritius ; more than twenty thousand in Europe.

In this country there are about eight thousand living in about seventy different cities and towns, chiefly in London and Liverpool. The Chinese in this country are students, laundrymen, restaurant-workers, seamen and other residents. Most of them, excepting students, find much difficulty with the language, thus becoming isolated from the rest of the community.

Since my arrival in this country my attention has been directed to the study of the spiritual welfare of the Chinese in Great Britain. It was a great surprise to me to find that my own countrymen who have remained in Britain are entirely out of touch with Christian influence. I have the same impression also about my countrymen on the Continent. Therefore it seems to me that their need is as follows.

1. *Christian message.*

There are many laundries in many cities in this country. Those in the laundries work very hard, they go to bed late, and rise early. They labour so hard in order to obtain means of existence that their outlook upon life becomes materialistic. Intellectual and spiritual interests are neglected under the immediate pressure of securing daily necessities. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." They need the Gospel, they need the Christian outlook on life, they need Christ the Saviour. What a joy it will be to us to see the Chinese in Liverpool and London and other places meeting together to worship God on Sundays. The realization of this joy depends upon some evangelistic effort.

2. *Christian service.*

THERE are many seamen who come to England for a short stay of a few months in London and Liverpool. They have nothing to do, they feel lonely in this strange land. Loneliness and the lack of home-life drive them into the traps of gambling-dens and the women of the streets. It is surely the duty of Christians to render them some service in order to make their short stay here happy and worth-while, so that when they go away from England they will have a different story to tell than merely gambling-dens and other temptations. If we read the story of the Good Samaritan we feel that it is an exhortation to render helpful service to the strangers in our midst who are wounded physically and spiritually by these evils. Thus Christian service is needed for the purpose of winning souls to Christ.

3. *Christian prayer.*

Prayer is needed for preparation in the propagation of the Gospel. Prayer is our co-operation with God for carrying out His plan of salvation. "The harvest is plenteous but the labourers are few." Some have said that labourers are not only those who preach the Gospel, but those who labour in intercession. More prayer more result, much prayer much result, no prayer no result. This is true regarding work among the Chinese in England. It is difficult to find a Christian among

the Chinese, owing to the lack of Christian work among them. This is due to the lack of prayer for them, China itself is often prayed for, but if you want to save the souls of the Chinese on your doorstep you must pray for them, and pray earnestly and constantly.

THOUGH I felt disquiet within myself about the Chinese yet I had no intention of doing anything for them personally and I accepted the offer of "William Paton" Lectureship in Selly Oak Colleges. Two years ago, while I was preparing to return to China, God called me for this work. I wrestled with Him because I knew that it would be very difficult to commence a new work in a strange land without any financial backing, that it would mean a long separation from my family in China, and that I had no message to preach. The Holy Spirit guided me to the potter's house for a period of time, where He convinced me of the richness of our heavenly Father, reminded me of how the early disciples left all behind, and revealed to me the message to preach—" Jesus Christ, and Him Crucified," from whom we receive our wonderful salvation, that we sinners can become saints and the dear children of God. There I surrendered myself and offered myself as a piece of clay into God's hand to be moulded according to His wish. He moulded me from a teacher into an evangelist. It was a glorious emancipation from old bondages and responsibilities, and a wonderful joy in a new career as an ambassador of Christ.

After my experience in the potter's house I came out to make contacts with Chinese in London and Liverpool. Things are always difficult at the beginning, and my work was by no means an exception. However, after a few months of wondering, through the wonderful guidance of God I met Mr. Edward Low, a Christian medical student, and later I made acquaintance with Mr. K. T. Fan, of the School of Oriental Studies. On Christmas Eve of 1950 we held a prayer meeting in my lodgings and decided to commence our first Chinese service on the 7th of January, 1951, in the flat of Mr. Fan, 165, Drayton Park, N.5. There were thirteen present, nine Chinese and four European friends. We continued to hold our service there for six months. Later, owing to the increase of attendance, we moved out into the chapel of the Central Y.M.C.A. The General Secretary, Mr. Smith, kindly allowed us the free use of the building. When we celebrated our first anniversary on the 6th of January, 1952, 130 were present. Besides the Sunday services we have also Bible-study on Thursdays, prayer-meeting on Fridays, and a social meeting on Saturdays. During the past twenty months we have held three conferences.

At the first of these the idea of the Chinese Church was developed ; at the second, held at Frinton-on-Sea, we experienced the great blessing of the Holy Spirit, and at the third we invited two non-Christian students and both of them were converted. At the July conference at Ambleside, Lake District, we invited more non-Christians to join us for two weeks with the hope of winning them to Christ.

I have paid eighteen visits to Liverpool during the past two years. Each visit lasts for a week or so, and the time is spent in

visiting the various Chinese laundries and seamen's restaurants and in door-to-door visitations.

MOST of the Liverpool Chinese are Cantonese, and the obvious need was for an evangelist with the Cantonese language in this city. After much prevailing prayer, I wrote to China for volunteers. As a result, Mr. Oliver Hsu, a young well-educated evangelist, came from China to England in April of this year. He spends half his time at Emmanuel Bible College, Birkenhead, and the remainder among the Chinese preaching the Gospel. A hall has been placed at his disposal, where regular Sunday services in Chinese are conducted. We hope a Chinese church will come into existence in this city before very long. We are yet in the days of small things, but we look up to God for guidance in future developments.

We have also a burden for the Chinese on the Continent, Africa, and other parts, where there are no missionaries. In order to fulfil this obligation our Chinese Overseas Mission has been formed to recruit men, train and send them to the various places where the need is greatest. The chief aim of the society is to carry a positive evangelism to the Chinese outside China, and to bring them a knowledge of the full Gospel of salvation through our Lord Jesus Christ. The work is based upon the simple preaching of the Bible as the inspired Word of God. In the second place it is desired to help the Chinese Christians to establish their own Church in accordance with the principle of self-support, self-management, and self-government. There is a small committee with Mr. Frederick Harding as Hon. Treasurer. His address is 30, Clarence Road, St. Albans, Herts.

The vision of the mission is that its work will be of a temporary character. As soon as God brings an indigenous Church into existence in a particular locality, the object in that place will have been fulfilled, and the work handed over to the Church. This means that eventually the mission, its aim being achieved, under the blessing of God, will cease to exist.

THE MIGHTIEST FORCE IN THE WORLD

This is the sub-title of Dr. Frank Laubach's book *Prayer* (Lutterworth Press, 2s.). It has been described as a book of spiritual dynamite and it demonstrates the motive power behind the world-wide literacy campaign that the author has undertaken. "We have only just reached the beach-heads of prayer. Stop for ten seconds while reading the newspaper and pray for any person who is likely to affect world affairs. Learn to flash prayers; do it in trains, buses, restaurants, among crowds, anywhere. . ."

Brazil—The Great Challenge to The Church

Laurence P. Byers

PEDRO Alvares Cabral set his sails from Lisbon in the year 1500, and sailed forth to capture the commercial prize of trade with Asia for the glory of Portugal. His discovery of Brazil on this journey resulted in a migration of Portuguese settlers who helped shape the future of a country which may yet shape the destiny of the world. Brazil, to-day, is the leading republic of the whole Latin world. Both in territorial size and population it exceeds all other Latin countries, including Argentina, Spain, France, and Italy. In geographic extent it is 300 times the size of Belgium; it is larger than Europe; it is larger than the United States with all its island possessions excluding Alaska; it is almost as large as Canada. This twentieth-century giant of the Western Hemisphere south of the Equator has over 40,000 miles of navigable rivers flowing across its twenty republican States. So vast and fertile are these States that population figures, now approaching 55 million, could be expanded to a maximum of 900 million within the boundaries of this tremendous country, according to a survey made in 1920 by the League of Nations.

The magnificence of Brazilian architecture and the throb of Brazilian industries in Belem or Salvador, in Rio de Janeiro or Sao Paulo, in Porto Alegre, Campinas, Belo Horizonte or Campo Grande, might be compared to similar features in Glasgow, Madrid, Seattle, St. Louis, or even Chicago. There is a progressiveness among Brazilian businessmen, especially in Sao Paulo, coupled with a lust for profits, that echoes the capitalistic kings of Britain and America in the late nineteenth and early twentieth century. Millionaires raise their mansions to-day in every major Brazilian city, and live with a flourish characteristic of their Moorish-Portuguese ancestors. Cattle, coffee, and cotton; timber, tobacco, and textiles are produced on ever-increasing scales. And the Government is slowly spreading its net-work of railroads and highways across unconquered wilderness areas, especially in the far west and northern States, to make interior productivity catch up with the coastal cities.

Brazil's universities with specialization in law, medicine, and engineering, have some of the keenest minds in the world. University students frequently speak at least two languages, and often converse quite fluently in four or five. The libraries, museums, and art galleries of this gargantuan country have splendid archives, beautiful architecture, priceless paintings and manuscripts. And its concert-halls, while not comparable in size to those of the United States or London, nevertheless have internationally famous musicians and operas. Its newspapers run the gamut from local scandal sheets to those with splendid international coverage. And freedom of speech

and Press, together with separation of Church and State, are maintained by a Constitution adopted in 1891, modelled after that of the United States.

In general, Brazilians are polite and polished. They show a courtesy to foreigners that could teach tourists a lesson in etiquette if they would remain silent long enough to learn it. And there is a warmth and friendliness between races that could teach both America and Britain something of the meaning of the word "democracy" and "freedom." It would be false to assume that racial prejudice does not exist in Brazil. It does, as many Brazilian writers are quick to point out. But it does not exist to the degree that it occurs in other parts of the world where various races find themselves thrown together. Gilberto Freye, the great Brazilian sociologist, has pointed out in his book, *An Interpretation of Brazil,* the reason behind this racial miscegenation by turning to the cultural and historical background of the Portuguese people. The Portuguese settlers who gave Brazil her language, were accustomed to their dark-skinned Mohammedan conquerors before they looked across the Atlantic to the tropical shores of Bahia. And the white Portuguese looked with envy upon their dusky-skinned rulers who brought to their country both the culture and the flourish of the Orient. Thus, to marry a girl of darker skin was to take a step upward on the social scale. This psychology was easily adapted later to Indian and Negro slaves. And to-day Brazilians are more of an average and synthesis of the totality of humanity—racially speaking—than anything that has existed upon thi planet since differentiation began.

But that is not the whole pictur Every painting has two sides to th canvas. And what must now b said is said with the full awarenes that *no* nation on earth is reall Christian. The following commen are made not because the write feels that his own country is sinles by comparison, but because Jesu Christ brings *all* men and nation to moral judgement.

THE moral and spiritual cond tion of this promising country in a state of appalling decay. Som of this is due to a wretched povert on the part of the working masse Some of it is due to disease, which in the form of tuberculosis, syphili dysentery, leprosy, hookworm, an malaria, stalk the country and rea a terrible annual harvest. Some o it is due to overcrowding in slu areas of the larger cities. But ove crowding, disease, or povert cannot by themselves explain mor and spiritual degeneracy, regard less of the tremendous influenc these problems have in the bod and mind of man. Rather, th answer is to be sought in a com bination of other factors.

First, the philosophy of Augu Comte, stemming from th eighteenth century, has stampe upon the mind of the educate classes a vapid materialism so th God is a complete absurdity. Th intelligentsia of Brazil in universi circles is largely characterized b positivism, agnosticism, and ath ism. Secondly, though the are certainly many faithful Roma Catholics who are sincerely tryin to live the Christian life as the have it interpreted for ther Romanism, across four centurie has been a religion of idolatr

superstition, and fear. According to popular tracts of the Roman Church, Mary reigns supreme as "Queen of Heaven, daughter of the Father, Mother of God, Wife of the Holy Spirit"—and she makes no rigorous moral demands upon her worshippers. Roman doctrine upholds Jesus as Lord; but in actual practice, among the Roman masses, Mary stands supreme and is worshipped and adored far more than is Christ. Millions think of Jesus as a dead Lord, bespattered with candle wax and covered with grime. Thus, the teaching of Jesus is relegated to second place in favour of the traditions of the Roman Church. Thirdly, sixty-five per cent. of all Brazilians are still illiterate, and a much larger percentage of the total population have never been in any way influenced by a personal contact with the Bible.

MANY millions have never seen a Bible nor heard it expounded. And the fault of this lies squarely on the shoulders of the Roman Church which has published its own version for a price the average Brazilian cannot afford to pay. Bibles printed without notes by the British and American Bible Societies often meet with violent priestly opposition. Thus, at a moment when these Societies are becoming ever more effective in distributing the Scriptures, curious inquirers are often warned by Roman priests and nuns to leave the Scriptures strictly alone. And since few can afford to buy anything but the Bibles printed by these Societies, the end result is that few ever get their hands on the Bible at all. This, however, is a slowly changing situation in a country where Protestantism is growing with a remarkable speed.

In brief, the religious situation of Brazil is as follows: Census figures make it appear as though ninety-nine per cent. of the population are Roman Catholic. Actually, the facts are quite different, since many millions, for lack of knowing what else to call themselves, when questioned say they are Roman Catholics. But actually, only about sixty-five per cent. are Roman Catholics in any strict sense of the term; and of that figure, only about ten per cent. are practising Roman Catholics who attend Mass and the Confessional. Growing at a tremendous rate of speed is the esoteric religion Spiritualism, which emphasizes communion with the dead and reincarnation, with a membership somewhere between twelve and fifteen million. And then would come various forms of Protestantism and together these denominations and sects reach approximately two million.

Together with these three groups, Romans, Spiritualists, and Protestants, there are several million whose religion is a fusion of Animism and Black Magic, not to mention hundreds of thousands of agnostics and atheists, especially in the professional and student circles. Thus, the attempt on the part of the Roman Church in recent years to make out that South America is ninety-nine per cent. Roman Catholic is a pure and simple exaggeration of the truth, not to call it an open lie.

Even if Brazil were ninety-nine per cent. Roman Catholic, the implication of such a statement, for those who know this country, is simply that such a figure could be nothing to be proud of in view of the graft, bribery, dishonesty, prostitution, concubinage, and

incest. It would mean that the gaols would be full of Roman Catholics; that public scandals arising out of the extortion and misuse of public funds in Government would be traced to Roman Catholics; that theft, vice, and murder would be principally carried on by Roman Catholics, unless—of course—one made the rejoinder that such things were done by that remaining one per cent. of the population! The fact of the matter is that within the country itself, no one is so foolish as to make the statement that Brazil or South America is ninety-nine per cent. Roman Catholic.

THE appalling indifference on every hand to the waning power of the Roman priests in towns and villages speaks for itself against such absurd figures.

Actually, such propaganda springs from the American hierarchy who have felt that, by using it, they could convince people that Protestant missionaries have no business in South or Central America. That they *have* a real business or reason for being there is seen in the fact that many of the finest schools are maintained by the Protestant Church; some of the best hospitals, such as the Hospital *Samaritano*, the Hospital *Evangelico*, of Sao Paulo and Annapolis, Goias, are frequented by more Roman Catholics than Protestants. Mackenzie Institute, founded by the Presbyterian Church, U.S.A., has for years been recognized by the Brazilian Government as one of the best schools in the country, where men and women may specialize in philosophy, science, language, literature, music, engineering, or agriculture. This school has a predominantly Roman Catholi student body, since thinkin Roman Catholics know that th Protestant schools are maintaine at a very high scholastic level Gammon Institute in Lavras Minas Gerais, and *Dois de Julho* i Salvador, Bahia, are two of th most outstanding Protestan schools in the country, an students who enter these institu tions know that they will fin within them the finest educatio to be obtained in the high-scho and college age-levels that th country has to offer. Thus, th Protestants have a very seriou business in Brazil, as in many othe South and Central America countries.

How staggering is the mora decay of the country is seen in th fact that the telling of lies is a common as speech. Adultery is a open as are the houses and street of prostitution in every major cit and town. Venereal disease ha infected the country for genera tions, so that millions of childre are not blessed with life when bor into the world, but rather damne with it. Seldom does a Brazilia boy reach manhood, outside of th Protestant Church, without havin been instructed—and this often b his father—in the use of prostitute or concubines, and this usually b the time he reaches his sixteent birthday. And when you add t all of this the accumulated inheri tance of Roman Catholic idolatr on the part of the uneducate masses, plus the perversions c Spiritualism with its emphasis upo the dead and reincarnation, plu the superstitions of African anim ism, together with the backwar ness of Indian totemism, you get salad of moral degeneracy that onl Almighty God could hope t

transform into His eternal Kingdom.

Underneath the Brazilian jovial exterior there lies a deep-seated melancholia which appears in the music and poetry of the people. Guitars, playing in the moonlight, can be a romantic, beautiful thing for tourists. But tourists can seldom understand what the singers are saying. And very often they sing of love's labour lost, of matrimonial infidelity, of longings for a rest from this life of heart-ache, pain, and despair. Their poetry speaks the ever-recurring theme of tears and longings, of death and separation, of a desire to be free from this life, but a deep fear of purgatory. Thus, moonlight, shining through the thatched hut of a country peasant, may make the romantic theme of someone's novel. But when a man lies dying in that hut, haunted by the fear of evil spirits even as you try to cool his fevered brow and tell him of the love of Christ whose name he has heard only in a Latin ritual at the altar of a crumbling chapel, *then* the romance of it all fades away. And there, 1,500 miles from the throb of the coastal cities, you stare out into the darkness and wonder when the dawn of a new and genuine Christianity will break through the crust of a pagan Romanism and Spiritualism to cleanse them from within.

WHEN you face problems like these, as a missionary of Jesus Christ, you don't think in terms of Roman Catholics who are already Christian and therefore need no evangelization. Rather, you see sinners before you, twisted and hardened by a life of paganism, or broken on the wheel of poverty and disease, regardless of the title they may give themselves in a religious classification. And the very fact that the Protestant Church of Brazil is the fastest growing Church in the world, is proof that a new day of genuine Christianity is dawning through the efforts of national Brazilian pastors and laymen, in co-operation with foreign missionaries from England, Scotland, Europe and the United States.

THE BIBLE IN THE WORLD

World-wide Scripture Circulation by United Bible Societies

A total of 23,267,050 Scripture publications was circulated by the United Bible Societies throughout the world during 1951. Their Bulletin No. 11 (July, 1952) indicates that these publications consisted of 2,643,495 Bibles, 3,231,348 Testaments, and 17,392,207 portions of Scripture.

The United States again head the list with just over 8 million copies (of which 6½ million were portions), followed by Japan with 3.3 million copies, Brazil with 1.5 million copies, Korea with 943,000 copies and India, Pakistan and Ceylon with 919,000 copies. The largest number of complete Bibles was distributed in the United States where over half a million copies were circulated. The next highest figure was that for Germany where nearly 438,000 complete Bibles were distributed.

At the end of 1951, the total number of languages in which at least one complete book of the Bible had been published was 1,049. *E.P.S.*, Geneva.

The Church and its Missionary Task

A RENEWED emphasis must be laid on the fundamentals of the Christian faith. This is in its very nature a missionary faith.

If the Church fails to recognize her responsibility for evangelism at home and abroad it is because she has not fully understood the implications of the faith. A missionary Church is the product of a faith seen to be essentially missionary.

Is it a failure to proclaim these fundamentals with sufficient boldness that has sometimes allowed the missionary obligation to be regarded as that of a society existing on the fringe of the Church rather than that of the whole Church ?

We have sought to interest our local churches in missions by means of our excellent missionary literature, by the visits of missionaries on deputation, and in other quite commendable ways. We have stressed the need for more financial help in an excellent cause, that sometimes appears to the membership as a charity well worth supporting. This is a totally erroneous attitude. The response these means should help to stimulate can only come fundamentally from a profound faith that the Church is by nature missionary.

It is immensely important that the minister and his deacons have the wider conception of the faith. If they, in spite of the many real problems facing their local church, refuse to allow it to be a self-centred fellowship, they will discover there are untapped resources of personnel and money to be brought to the service of the missionary enterprise. But these wi only be fully released if there this deepening of faith and wide ing of outlook.

A new proclamation of th Gospel, with all its implications, i inevitable implications for life to day, must bring a new urgency t the missionary task. First of a the individual Christian must b enabled to realize his obligation t be a witness of the faith he pro fesses. It is that he belongs hin self to a great missionary brothe hood, not merely that he does h duty by supporting an organiza tion, detached from his Church— the missionary society, whic undertakes the witness abroad.

A restatement of the Goo News in terms intelligible to me and women of to-day, in the con text of the whole of life—politica economic, social, spiritual—is vita to a reassessment of the unfinishe missionary task of the older an younger Churches.

Self-support in the training o leaders—within the organize Church or in the medical an educational activities which g hand in hand with evangelizatio making as they should for health living—is important, but it mu be recognized that the Churc being world-wide, older an younger Churches must contin to contribute up to their mean and indeed sacrificially, always o of the particular experience an resources that have come to the in the course of their history.

Financial self-support in th younger Churches must not b allowed to mean a lessening of ti with the older Churches.

E. R.

The Church Situation in South Africa

J. M. Nhlapo

ALL eyes are on South Africa these days. The title of the recently published pamphlet: *South Africa: What of the Church?* by the Rev. E. W. Grant, puts into words the query that is in many minds. To appreciate the situation of the Church in South Africa, let us for a moment look back to its coming to the country.

Missionary societies, representing different denominations in Europe and America, began work in different parts of South Africa over a hundred years ago. Though there was no "cold war" between these societies, the Africans were converted to different brands of the Christian faith which created a new form of "tribalism." When the era of separatism dawned, the separatist sects that arose were in many cases imitations, partly in name and partly in organization, of the original rock from which they were hewn. These "Ethiopian" sects are nationalistic in outlook and have a tendency to regard this as one of the chief planks of their platform, and as the chief reason for their existence.

The "Ethiopian" sects began to appear towards the end of the nineteenth century, and were followed at the beginning of this century by the Zionist movement which with its dancing, drums, and "speaking with tongues," swept many Africans off their feet, and has led to a steep rise in the number of sects with African "bishops" and "archbishops," many of whom are almost or completely illiterate.

The increase of African separatist sects in South Africa has been counterbalanced by the closer co-operation of the Churches and missionary societies which was given an impetus by Dr. John R. Mott when he visited the Union of South Africa some eighteen years ago. The co-operation took the concrete form of what was called the Christian Council of South Africa, whose first President was a Minister of the Dutch Reformed Church.

The Council was, at its inception, an association of the chief Churches and missionary societies of South Africa except the Roman Catholic Church. Unfortunately, failure of the Dutch Reformed Church to see eye to eye with the other Churches in the matter of race relations resulted in this important religious body breaking away from the Council. Continued efforts of the Council to heal the unfortunate breach have had the effect of making it possible for the representatives of the Dutch Reformed Church to attend the January, 1952, meeting of the Council as observers who returned to give a report of their visit to their own Church.

To-day's most vital issue is that of the South African Government policy of *apartheid* and the attitude the Church in South Africa has adopted towards it. The Christian Council has found *apartheid* unacceptable, and advocated *eendrag* (co-operation or "pulling together"). The Dutch Reformed Church has found *apartheid* acceptable provided it is total *apartheid*. Neither *eendrag* nor total *apartheid* is in tune with the Nationalist *apartheid* which has for

its doctrine the perpetual maintenance of the white master and black servant relationship.

It is to be hoped that, in spite of this difference in political outlook, the breach between the Christian Council and the Dutch Reformed Church will be bridged, for they both have a tremendous deal in common. The Churches and missionary societies in the Council and the Dutch Reformed Church have a very large number of African members for whose education, health and general welfare they do a great deal.

The Dutch Reformed Church has, parallel with the white "Mother" Church, a non-European "daughter" Church which is to all intents and purposes a separate organization, with its own white as well as non-white clergy and its own synod. About a quarter of a century ago the Bantu Presbyterian Church was launched as an autonomous ship with its own white and non-white clergy and General Assembly. Here we have *apartheid* which, because it has not been maliciously thrust upon African shoulders, works smoothly.

There is, in many other Churches, constitutional unity but separate worship owing to separate residence which is South Africa's tradition. The question of language is also a factor that makes separate worship a smoother thing than multi-racial worship would be.

One would have to be over-optimistic to think that all members of multi-racial Churches whose custom is separate worship are free from race prejudice. While the enemy outside the doors of the Church is being fought, the internal enemy of race prejudic must be hunted out and destroyed. The denominations which do no believe in Church *apartheid* mus while pointing out the beam in th Government's eye, not forget t consider the mote in their own ey

WHILE it might remain a cu tom to worship apart, the tim has come when the custom of tw combined services each year shoul be formed. Even apart from thes services, one would like to se parties of white worshippers goin to an African service, and partie of African worshippers, who a conversant with the language of European congregation, visiting often during the year.

In a speech in March, 1952, c *apartheid* in South Africa, th High Commissioner in London fo the Union of South Africa, sai among other things: "There one thing which is of fundament importance. The principle keeping the races apart is almo as old as the white settlement itsel In general it is accepted and acte on by all white South African with hardly an exception."

This statement is a challenge the Church in South Africa, for i implication is that Africans a alone in their opposition *apartheid.* That is, of cours contrary to the true position. Th statement should, however, be stimulus to all Christians to bui bridges between members different races. There is plenty room for coming nearer ea other and demonstrating genuin mutual love and Christian brothe hood.

The Wilgespruit Fellowsh Centre, whose Trustees are th Christian Council of South Afric

is one of South Africa's most effective weapons in the war for racial and spiritual unity. The Wilgespruit Community in commending the Centre for whose establishment it is mainly responsible states : " It is urgent that there should be some place where Christians of all races and denominations can meet without embarrassment. The proposed Centre will fulfil four urgent needs : Conference Centre, Picnic Site for Sunday-schools, Youth Camp and Holiday Site, a Christian Community Home."

The Centre is already fulfilling some of the above needs, and one looks forward to even more extensive work at that South African " Swanwick " in the near future. The Youth Department of the Christian Council should find the Centre a convenient venue for its activities. The young people on both sides of the colour line have in their hands the future welfare and happiness of South Africa. Their mutual understanding and their co-operation in tasks calculated to remove prejudice between the races of South Africa are of vital significance. The writer and an English-speaking young minister are not only foundation members of the Wilgespruit community, but directors of the Youth Department of the Christian Council.

The Christian Council is defined as "An association of Churches and Missionary Societies of South Africa for the extension of the Kingdom of God." It may be asked, what efforts are being made to translate this association into a union ? As there are over two dozen Churches and Missions forming the Council, the question of translating this body into a united Church is too idealistic to merit any consideration just now. The union of some of the Churches in the Council is, however, not beyond the bounds of practical politics.

For many years now the Congregational, Methodist and Presbyterian Churches have at their annual assemblies reiterated their acceptance of the principle of joining their forces. This annual acceptance has turned on union, federation and co-operation, and has hitherto not advanced beyond words, nor have the ordinary members of the three Churches been made aware of the move to bring them under one banner.

IF there is any seriousness in the move—and this is the hour for seriousness—the members of the Churches concerned should be made aware of it. They should regularly worship together, have communion together, and their local ministers should sometimes occupy each other's pulpit. In this way a good example would be set for Africans outside the Church and those Africans who have created over a thousand separatist sects.

This brings us to the question of what should be done about this luxuriant separatism in South Africa. About thirty years ago, the Union Government appointed a commission to inquire into the whole question. It was decided not to suppress the separatist movement but to lay down qualifications for the recognition of an African religious sect. A number of them have qualified for recognition. The majority will, however, sooner die than reach the stage of recognition.

An abortive attempt to make

these sects unite or federate has been made. A hostile or contemptuous attitude to them would be uncharitable. Though they are guilty of lowering the standard of Christianity, their separatism is better than reversion to paganism. Some of the leaders of these sects have attended the Bible course organized each year at the Wilgespruit Centre. One would suggest inviting more leaders for conferences lasting a day and given to lectures on Bible ignorance and misinterpretation which are among the causes of separatism.

THESE people are the sheep for which the Great Shepherd laid down His life. They need to be taught rather than to be fought. I know that the Wilgespruit Community feels this way on this matter, and in the not distant future this body should embark upon a programme of love and guidance for these other sons of Abraham.

Dr. Sundkler's *Bantu Prophets in South Africa* is a valuable contribution to the study of separatism in South Africa. More still requires to be done in this field. If funds were available a qualified person could be appointed to study the whole question thoroughly. Johannesburg and its precincts happen to be the chief centre for a very large number of these sect and if this could be the sphere o a preliminary inquiry a great de of useful information could b brought to the surface.

AT present not a great deal be yond fantastic and sometime ridiculously lengthy names of thes sects is known. An inquirer c research-worker would find o about the origin, beliefs and pra tices of each sect. The informatic thus gathered would be useful t missionaries and students o anthropology. It would also be o great value in all efforts to dive the efforts of these "prophets, "Zionists" and "apostles" int channels of sounder Christianity.

From what has been said, w can see that the Church in Sout Africa has, in addition to the tas of evangelizing the people, th responsibility of keeping a vigilan eye on the activities of th Government, and the setting of i own house in order. These word of the Master are as applicable t South Africa as they are to oth parts of the world: "And oth sheep I have, which are not of th fold: them also I must bring, an they shall hear My voice; an there shall be one fold, and on Shepherd." This is the Church task in South Africa.

INDIA'S STUDENT JOURNALISTS

Forty students have been enrolled by Nagpur University's new department journalism opened at the end of June. This is a project long planned by the office of the National Christian Council of India, Hislop College and Indian journalist Nine of the students, almost all of whom are working for the diploma in journalisn are Christians. This class, the first of its kind in India, will prepare materials English, for use, after translation, with new literates.

This new department has long been a goal of Dr. Frank C. Laubach, noted litera expert, who has spent several months in India each year in the past few years. Pla are to convert the department into a school of journalism offering a degree as soo as sufficient financial support can be obtained.

—*E.P.S.*, Geneva.

Asking Questions at Willingen

E. J. Bingle

WILLINGEN was a question-begging conference: even the place itself begged a question. Why should a remote village in an obscure part of Germany be chosen for an international conference with people coming to it from the ends of the earth? The answer to that one must seem provisional and possibly irrelevant, yet the choice itself was curiously satisfactory. It was unique in that it was the first sizeable ecumenical gathering held on German soil; it was also a recognition of the place which Germany occupies in the missionary movement of the past and the present. It was a reminder that, such is the destruction and division within Germany, it is difficult to find adequate accommodation for a conference of this size. The German hosts and the local authorities made strenuous and successful efforts to this end: the village hall was rebuilt, the village church completely redecorated. Every house in the village provided flowers for the decoration of the hall. Never did a conference have such kindly and welcoming surroundings.

I

An international conference must always be something of an exotic: this one was no exception, but it sought to break out in one direction. One Sunday the members were divided into groups and taken to a series of missionary rallies in neighbouring villages and small towns. These rallies, with their brass bands, choral speaking, and many hymns, addresses by the visitors and the local pastor, were in many ways typically German and yet reminiscent of many similar rallies attended in other countries and continents. The thrill those Germans had from seeing and hearing Asiatic, African, Latin American Christians was only too obvious a sign of the fact that Germany and the German Church have largely been cut off from the world for nearly two decades.

The conference was an enlarged meeting of the International Missionary Council, a gathering of some two hundred people, standing in the line of succession from Whitby 1947 and the larger conferences of Tambaram, Jerusalem, and Edinburgh 1910. Like them, it gathered people from the distant places of the earth, from Japan, Formosa and the Philippines to Africa, from the Near East to Latin America, from the sending countries of Europe, North America and Australia. The great gap was the absence of any representatives from China, though there was one Chinese from Hong Kong and another from Singapore. Such representation of the world-wide reach of the Christian Church is not new, but it is always a moving sight. It is desirable and necessary that it should be repeated at regular intervals, both to ensure continuity and to introduce fresh generations and area to this remarkable fellowship—" the great new fact of our era "; and also, as China warns us, because the possibility of such gatherings may cease in the years to come.

Such regular gatherings afford opportunities to mark change and development within the missionary enterprise. If Edinburgh 1910 marked the emergence of the world-wide missionary movement as a

fact, the meeting at Jerusalem in 1928 was concerned to define the Gospel in relation to the secularizing forces of our time. Tambaram in 1938 signalled the emergence of the younger Churches, while Whitby 1947 was a movement of high inspiration in the discovery that these Churches and the movement as a whole had survived the shocks of the second world war, with a new call to expectant evangelism in partnership.

It is not easy to place Willingen in this development. It was marked by no outstanding slogans; it was rather concerned with teasing, difficult problems which are set partly by the situations in which the mission of the Church has to be carried out, partly by the stage in development which the movement has reached. The formation of the World Council of Churches at Amsterdam in 1948 sets problems with which the missionary movement has to grapple, the solutions to which are not yet in sight. If Willingen asked questions rather than answered them, the reason seems to lie in the fact that the new fact of our time—the movement of mission in unity—sets problems, theological, organizational, and others, whose dimensions have hardly been grasped. There are problems of the plain as well as inspirations of the plateau and Willingen, though a mountain village, was concerned with the former.

II

Conferences each have their own ways of doing their business; there is as yet no ideal technique of conferences. Willingen was framed according to one pattern which, though open to question, undoubtedly had its merits. It was a work-conference with discussio in small groups of twenty to thirt as its main activity. The group discussed the main themes of th conference—the missionary obliga tion of the Church; the indigenou church; the rôle of the missionar society in the present situatior vocation; and the pattern o missionary activity. These group well assorted as to race, languag and church affiliation, discusse their subjects over seven perioc and produced interim reports to th conference as a whole. The con ference was then reshuffled int area application groups whic discussed the interim reports as the related to their areas. These com ments were referred to the origina groups which then drafted the final reports to the conference a a whole, which received the repor and (with one exception) adopte them after amendment.

The technique was ingenious, bu it did not altogether work as i framers had intended. There wa probably too little time for fu discussion, together with draftin of reports, in successive groups o two different kinds: the are application groups were probabl the weakest part of the schem Wide disparity of experience an also of outlook probably made th reports less convincing and firml based in their recommendatior than was desirable. Neverthele a careful scrutiny of the repor and their recommendations show how convergent they are in the views and their proposals; the indicate that the members of th conference were developing synoptic mind. A pamphlet co taining the reports of the grou and other statements may b obtained from the Internation Missionary Council, Edinburg

House, 2, Eaton-gate, London, S.W.1; 156, Fifth-avenue, New York 10, N.Y. A full report of the conference is to be published early in 1953.

The one exception was the group which discussed the missionary obligation of the Church. The group contained some notable theologians and missionary leaders of widely differing schools of thought. It might seem to the uninstructed outsider that the missionary obligation of the Church is a simple, embracing obligation whose field is action rather than theological complexities. It remains true, however, that, as the missionary movement has developed in the last generation, it has become involved with doctrines of the Church, the Incarnation and Kingdom, of unity and apostolicity, which require to be thought out afresh in face of situations within the Churches and in the outside world. The discussion goes on, because the living Spirit is at work in the Church and in the world.

By contrast with morning and afternoon discussion, the evening meetings were devoted to proclamation, in a series of addresses on the great Biblical themes of the covenant and the great commission, the Christian Hope, the calling of the people of God, the dispensation of the Holy Spirit, the Church under the Cross, followed by a double address (by a younger and an older churchman) on missions in crisis. It cannot be said that these addresses were altogether successful in achieving their aim—they were solid, Biblical, learned; they will probably read well; but, with the exception of sections of the missions-in-crisis address, they failed to catch fire. Was this some fault in technique or was it rather that the missionary movement of older and younger Churches lacks a common theology while it possesses a common inspiration and a common goal? Are all three necessary or is the missionary (or ecumenical) movement starting on a wrong and profitless course? This shadow lay across the discussions and addresses at Willingen, as it lies across other ecumenical gatherings.

III

The conference wrestled with the fact and the meaning of the *indigenous church*, but was able to achieve no great clarity. The phrase itself is open to question, in the light of more general and fundamental definitions of the Church as a whole. The group concerned with this discussion tended to seek a broader definition than the "three selfs": self-support, self-government and self-propagation, while concentrating on one main issue, the training of the ministry, as the central problem of the growth of indigenous Churches. The group also touched one matter which has appeared before and will undoubtedly appear again, the question of an ordained ministry earning its support in secular occupations. Here Willingen was more friendly to the idea than was Tambaram: that is a measure of the changed situation of our time, which may compel the adoption of such ministries. The ideas of Roland Allen, in this as in the larger questions of indigenous principles, have still a prophetic and provocative quality. In the discussion on these issues which Willingen only carried a little further, a journal with the tradition of *World Dominion* has still much to contribute.

A proposal for an international missionary society, which might

ease tensions which already exist or are feared, was listened to with much sympathy, if not unanimous approval. Meanwhile, existing societies have to reshape themselves and their work in relation to the Churches overseas which they have been the providential means of bringing into existence; this is no small task, whether of theology, organization or imaginative sympathy.

The call to missionary service, in the older sense of those words, still sounds to-day and is still responded to, but it raises special questions in view of the rapidly changing situations overseas and the centrality of the younger Churches. To train young men and women for such situations is a task of great complexity to which one group devoted much thought. But the conference was also aware of the fact that much of the missionary impact of the Christian Church is made not by professional missionaries at all but by Christian laymen serving in secular occupations overseas. Here is a new field for vocation and training; something is being done, as in Switzerland, but nowhere nearly enough—and once again, one heard the echo of Roland Allen and the pioneers of *World Dominion* a generation ago.

There is little doubt that the pattern of missionary activity is being reshaped and must undergo still more radical transformation. The action of governments and international agencies, whether in under-developed areas or the lands of ancient cultures, is affecting the old programmes of education, medical work and philanthropy. The value of institutional work to the younger churches and as an evangelistic witness needs searching reconsideration. How far missions and churches are called on to co-operate in some of the new welfare programmes is a matter for serious debate and also for action based on clear principles. These and related matters were seriously discussed at Willingen and recommendations were framed. Outlines of new policies are beginning to emerge by which the missionary movement may steer its course in troublous days.

It may be worth while to recall what, in the thick of such involved discussion, were the high moments of Willingen. One was a moment of worship: the communion service after the Lutheran form, to which the whole conference was invited at which the preacher was Bishop Otto Dibelius of Berlin, was a profoundly moving occasion. A second was the reading of a statement by the younger churchmen present in which they proclaimed in no uncertain tones their acceptance of the missionary obligation which rests upon the younger Churches. A third was a statement by Bishop Newbigin (of the Church of South India) in which he sought to sum up the more positive affirmations of the theological discussions which one group had undertaken. This statement* was something of a *tour de force* in the manner of its production; it is also a call and a challenge to the missionary world in what may seem to it a new area of thought and action. In worship together, in the common missionary obligation of younger and older Churches, in bold proclamation — these are not the achievements of Willingen but only a foretaste of what must needs come if the world is to be evangelized.

* These statements may be read in the pamphlet referred to on page 6.

¶ *Lepers cured in the heart of Africa*

Cleansing the Leper in Africa

S. G. Browne

"*CAN leprosy be cured? Are lepers being brought to the Saviour?*" If the hundreds of people who have asked these questions of medical missionaries on furlough, could have been with us in the heart of Africa on the 2nd of January, their hearts would have rejoiced with ours as the evidence for two gloriously affirmative replies was unfolded before their eyes. In sixteen years of work among lepers, I had until last year seen but half-a-dozen folk whose cure could probably be attributed to treatment, apart from the inexplicable cases of spontaneous regression. Over a long period, also, we have had only two baptisms.

Judge of our joy, then, when one day no fewer than twenty-four lepers were discharged on parole, symptom - free and apparently cured, and when seven were baptized on confession of faith in Christ.

The Yalisombo Leper Camp, financed by the Government of Belgian Congo and supervised by the Baptist Missionary Society Yakusu Medical Service, stands on the south bank of the river Congo, twelve hundred and fifty miles from the Atlantic, and almost astride the equator. Last Wednesday afternoon, while the tropical sun was still blazing mercilessly, we left Yakusu and crossed the mile-wide river in motor-boats and dug-out canoes, to be welcomed at Yalisombo by the beaming African medical assistants and their nurse-wives

The church, nestling among palm - trees and surrounded by brilliantly coloured exotic flowers, sizzled in the sun; it is of burnt brick, with mud mortar, and has a roof of corrugated aluminium sheets. It is not very beautiful, we admit, and the floor has not yet received its covering of cement—the lepers themselves have collected over £25 for this purpose—but it is *our* church, and we are proud of it. It was largely built with a gift from the Yakusu Church, the lepers supplying much of the labour *gratis*, and cost about £570 in all.

Inside, it was a picture of packed and perspiring humanity; over six hundred people had managed to squeeze into the building, squatting on the floor when the forms were full, or importing a convenient log for the occasion. We had to waive any distinction between "clean" and "unclean" this day, for so many clamoured to come in. Still, well over a hundred people had to be content with standing room outside, whence they could peer through the permanently open window spaces.

We had announced the gathering as "The Service of the Grateful Samaritan." In rows in front of the congregation sat twenty-four people from a dozen different tribes, for whom this was the day of days, a day they never expected to see, a day that never would have dawned but for the brilliant and painstaking work of research chemists in far-away Europe and America. They had been patients in the Leper Camp for years, most of them; all had been treated with

the wonder-drugs that science has put into our hands.

For months we have prayed with them, and for them; we had watched them carefully as we experimented with hitherto untried drugs; we had examined microscopically literally hundreds of specimens of tissue. And now, for each patient for discharge, at least twenty microscopical examinations had failed to disclose the dreaded germ. How we had hailed the gradual disappearance of the skin lesions and the healing of the foul ulcers, and the gradual breaking up and death of the germs! And how we had rejoiced to see some of the patients at the Gospel services and prayer meetings!

Also in front of the platform were two rows of folk, whose radiant faces were the result not of cure of leprosy—please God, their turn will come—but of joyful looking forward to baptism that afternoon; they were the first-fruits of special evangelistic effort and of consistent witness carried on through the years, mainly by the African medical assistants and their wives.

On the platform, we were pleased to welcome the members of the Baptist Missionary Society deputation to Congo, Dr. E. M. Clow, Mr. Tweedley and Mr. Pearce, and the Congo Field Secretary-designate, the Rev. L. J. Taylor. Medical students from the Yakusu *Infirmiers'* School, and girls from the Yakusu Boarding School, were there too, with several white colleagues from Yakusu.

When the deep buzz of talking inseparable from a Congo congregation had subsided somewhat, and crying hungry babies were being pacified in nature's own way, the first hymn was announced. Wit a great surge, the people rose t their feet; most of them, that is for some were so mutilated tha they had no feet, and others wer too helpless to move. " God is here and that to bless us," came fror hundreds of grateful and expectan voices.

THEN we bowed in prayer, whil medical assistant Kalialia, wh is also a deacon of the local churc led us to the Throne of Grace. H has worked there for eleven year night and day, in good report an ill; several times his life has bee threatened, and he bears to th day scars that testify to his faith fulness and his perseverance in ca ing for people who are often mo difficult and truculent. His wif Ruth, a midwife and teacher traine at Yakusu, has ably shouldered he share of the burden throughou the years.

After Sister Ethel White had rea in Lokele the well-known passag from Luke 4 (16-21), our minc went back to the brave pioneerin days of thirty years ago, when D C. C. Chesterman translated th hymn we now sang: " At even e the sun was set, the sick, O Lor around Thee lay."

Then Mr. Taylor gave a messag in Lingala (a widely understoo " trade " language), emphasizin the appeal of the Christian messag to every man, making him a ne man and a whole man in Chri Jesus, and sending him out spread this message in a host practical ways.

The most impressive part the service followed. The doct spoke of the joyous experiences the Lord Jesus as He went abo doing good and healing all mann of sickness and all manner

diseases among the people, and especially as He touched—yes, actually touched—the lepers to heal them. He referred to the occasion when, of ten who were healed, only one returned to give thanks. Here were twenty-four who wanted to give thanks—for cure, for the chance of returning to their own villages and resuming their ordinary lives, for their reinstatement in the community as "clean" and whole citizens. Their presence was an encouragement to close on five hundred others to persevere with treatment, despite severe nerve pain, despite leprous fever, despite disappointingly slow progress. Their release on parole was an encouragement, too, to twenty-seven not-so-fortunate patients who, but for a single positive microscopical examination, would have to-day joined the happy twenty-four. Here were Baptist Missionary Society church - members and enquirers; a Mohammedan, and some Roman Catholics; and some, to our deep regret, who, although grateful for their cure, had turned a deaf ear to the message of a Saviour's love. But some were grateful, profoundly grateful, because they had found Christ at Yalisombo and were trusting Him.

The doctor stepped down from the rostrum, and shook each leper by the hand as he gave a medical certificate of freedom from infectivity. Time alone will show if "apparent cure" is really "permanent cure"; we do not yet know enough about the working of the new drugs to make a definite pronouncement. The first to come forward was a boy of eight, cured and able to run and play like normal children of his age. Then came some older people of both sexes, happy and grateful. Some of the ex-patients wrung the doctor's hand so warmly and for so long that it was only the mounting murmur of a hundred voices that made them desist. There were tears of gratitude and tears of joy on more than one cheek as the culmination of years of persistence and patience and prayer was reached in the handshake that said, "Thank God, and God bless you!"

THE senior deacon led in prayer, in Congo Swahili. He is a medical assistant, who was himself suffering from rapidly advancing leprosy when the new drugs first arrived in Congo. He is cured, and spends himself in caring for the unfortunate sufferers of to-day, treating them and bringing to them the comforts of the Gospel. In the interests of science he offered his body for experimental purposes, a sort of human guinea-pig, and now has the joy of returned health, freedom from infection, and a delightful Christian home which is in itself a commendation of the faith he professes.

And so to the benediction. But the service was not over, for we left the church, in as orderly a procession as the Congolese are aware of, and walked towards the bank of the Congo, singing the songs of Zion, the candidates for baptism leading the way. For them, too, it was a day of days. They had declared their faith in Christ, had been instructed in the things of God, had been interviewed and tested, and now were about to follow their Master in the waters of baptism.

Mr. Tweedley, Chairman of the Congo Committee of the Baptist Missionary Society, and himself a missionary in the Lower Congo

some twenty-five years ago, stepped into the water; any lurking crocodiles had been frightened off by the noise of the motor-boat engines and much splashing by unafraid youngsters near at hand. It was a memorable sight, a thrilling sight, to watch the candidates go down into the water, just as in apostolic times, and be baptized one by one into the name of the Triune God. Two were lepers suffering from advanced disease, mutilated and crippled, "burnt-out" cases that cannot unfortunately be cured even by modern drugs; another was a young man who came some months ago in a dangerously infective state. He is now responding dramatically to the new treatment. Our prayer is that he may become an ardent evangelist in the Leper Camp. As each baptized candidat came from the water, we san together, in Lokele, "What grea joy to-day, thus to follow th Saviour!"

As we walked slowly up th steep, stony path from the rive towards the church, our hearts wer gladdened as we learned of one an another who had said spontane ously after witnessing the ceremon that they, too, wanted to learn mor about this Saviour and follow Hin

"Can leprosy be cured? An lepers being brought to th Saviour?" "Then Jesus answerin said unto them, Go your way, an tell John what things ye have see and heard; how that . . . th lepers are cleansed, . . . to th poor the Gospel is preached."

Africa's New Woman

AFRICAN wives and mothers are assuming places of prominence and leadersh undreamed of in their girlhood.

Ntyam was in her childhood cruelly beaten in an attempt to force her into a heath marriage. She had been attending the Mission Girls' School with her father's consen but upon his death the uncles tried to bend her will to their own. Secretly they accept a dowry from an undesirable party and determined to force Ntyam into the marriag

She staunchly refused. The uncles took her into the house, locked the door, an beat her unmercifully. Word of their abuse reached the ears of the evangelist. E rescued her and took her to the mission station. Upon hearing the story, the missiona gave to the irate uncles the full price of the dowry and Ntyam was set free.

From that day on, Ntyam has constantly proved her worth. Always at the hea of her class, she graduated with honours, the favourite of all her teachers. Thou many of her class-mates declared they would marry only high salaried clerks or Frenc diploma teachers, Ntyam loved and married a humble vernacular school teach Together they went to Bibia school, and her husband, Mejo, became a consecrat evangelist.

When the matron of the large Girls' School at Elat retired, Ntyam was chos to be her successor. To-day she and her husband, themselves childless, are devoti their lives to the material and spiritual welfare of the hundreds of girls who pa through the mission school out into the larger service of the Church.

Remembering the loveless home out of which Ntyam was rescued, it is remarkab to note the warm Christian love that is manifest in her radiant life. Her persiste love won her Roman Catholic mother to Christ. Love for the motherless led her adopt a three-months-old orphan. Love for the homeless made of her home t refuge for five children from Spanish Guinea, two of whom are now grown boys abo to graduate from French school. Two more from Spanish Guinea are with her no girls from Benito whose father, a converted Roman Catholic, coveted for his daughte a Protestant schooling impossible in Spanish Guinea.

To such fine service has Ntyam been saved, and to God she gives the praise.

—The *Drum Call*.

¶ *Wanted—a new type of missionary strategy*

Focus on India—1952

Alexander McLeish

I

IN the recent elections the Congress Party has been severely challenged in Madras, Travancore and Cochin and elsewhere. The Christian Church is strongest, and the average of literacy is highest in South India, and this fact has undoubtedly sharpened the feeling that some better order of society is possible than that which Congress has given. This has been increased in these areas by the general dissatisfaction to be found everywhere. Congress is losing popularity and the opposition forces are growing in strength.

The central Government is bringing every kind of pressure to bear to maintain its hold on the provinces, but with very doubtful results. The only cure is for Congress to put its own house in order. The fundamental difficulty in this is that India's resources are being dissipated upon its enormous army-budget. A veritable army of invasion extends along the frontier with Pakistan. As I crossed this area I was reminded again and again of the preparations in the south of England prior to the invasion of Europe. Convoys pass one continually on the great roads, and the northern cantonments are all strongly manned.

The situation with regard to Pakistan has been further complicated by the Kashmir Prime Minister's announcement that he has no intention of creating an Indian State out of Kashmir. He advocates the development of its essential autonomy as a republic in treaty relations with India. India can scarcely force Kashmir now to become a State like Hyderabad after what has happened. But this has plunged India into a difficult dilemma, and for the moment Sheikh Abdulla holds the balance.

The close proximity of the Chinese - Tibetan frontier, along which garrisons have been established by Communistic China at the most strategic approaches, adds to India's anxiety.

Dissatisfaction with the administration is a subject of conversation everywhere. Stories of bribery and corruption are retailed without end, showing how this bears most heavily on the poorer people. Fees, also, are extracted by the professional classes far in excess of what their clients can pay, and so debt increases everywhere. Debt has always been the great curse of India. The conditions which prevailed under Chiang Kai-shek in China are being reproduced here, and there are many who say that it will end the same way.

Comparisons with the previous régime, however, are not always fair. Congress India has done a good job in most difficult circumstances. But when there is a scarcity of all necessities—food, clothing, houses—with rising costs, the Government gets the blame. It naturally tries to cover up the landslide in popular support, but if it is to recapture that support it must put its house in order.

The new " freedom " is not well understood. Every group of interests acts as if it had " rights " only and no duties and responsibilities.

Authority and discipline are discounted. The increase in the number of independent members in the Government shows the same spirit of revolt. Control within the Congress Party itself becomes more difficult. This is a dangerous mood in the present state of the world. The fatalism of India's religions pervades the national thought, and comes out even in such activities as the cinema, which has no uplifting message or even "happy ending." Where is the moral initiative to come from, with such a background?

It is sometimes said that there is a revival of the ancient religions of the East. This is not borne out by the facts, for it is the nationalist and political and not the religious note which is being sounded. The ancient faiths, Hinduism, Buddhism and Islam, are becoming little more than rallying points for conservatism and reaction. Their attempt to restore the *status quo ante* comes too late, for secularism, materialism and humanism are the real enemies.

II

I am asked continually, "What about Communism in India?" It is remarkable how difficult it is to get an answer to that question. One is told that it is very prevalent among students and industrial workers. The presence of ex-Chinese missionaries and merchants has made India conscious of the threat to Asia as a whole. The growth of the Communist party among the opposition parties to Congress is striking. Much of the so-called Communism, however, is as yet uninformed, and is largely a revolt against prevailing conditions. It is repeated on every hand that in five to ten years (sooner than later) Communism will become a real danger. A present it works largely under ground, fanning discontent for it own ends. The Communists scatte broadcast their literature, and muc of it is very well produced. The plan to capture the illiterate masse through those who can read.

THE Government in its efforts t combat the spread of Com munism is greatly handicapped b (1) the excessive expense of th army; (2) the backwardness of vi lage life; (3) the demands of indus trial development in so vast country. The rulers do not seem t realize the gravity of these obstacle and persist in proclaiming a ne India without dealing more drastic ally with the difficulties. The lan problem is still largely unsolve and famine, flood, fires and soi deterioration still hamper the foo supply. Increase of populatio continues to outstrip food produ tion. Although Communism ha no real answers to these bas problems, it is able to bluff th people and to play upon the ignorance. Education is still to exclusively literary and academi and needs to be turned more int technological, agricultural an industrial directions. The force opposed to Communism are ve weak, and there is great misco ception regarding its true natur Even Christians may be heard sa ing that it is partly Christian, an that its greatest teacher, Karl Mar was the last of the great prophet This is a delusion which will c great harm. It is this uncerta political background which lea so many to say that the ne election will be fateful to India, f if Congress continues to lose i influence then there will be a choi between a Hindu nationalist reviva

Communism or chaos. This was the one thing upon which people of all classes seemed agreed.

III

WHAT of the Church in this troubled India? It is common to hear from all those one meets criticism and judgements regarding the Indian Church, but it is unfair to blame the Indian Church for all its weaknesses, many of which are due to our Western importations. We are as much to blame as our Indian brethren for the unspiritual state of their Churches. The spirit and pattern of the home Churches have often been reproduced in a quite different environment and without historical justification for those habits and practices which belong to us and not to India. A Presbyterian Church is still more or less a Presbyterian Church, and a Methodist a Methodist. Only what makes Presbyterianism significant in Scotland, and Methodism relevant in England, may be absent in India. Another factor militating against fellowship in some of its aspects is the racial and language barrier which persists even when largely unconscious. Hence we have the persistent demand for freedom from control and for Indianization. The danger is that the Indian Church may be driven in upon itself and fail to grasp the ecumenical ideal, and perhaps often mix up true Indianization with Hinduization and so compromise the purity of the faith. The rural Church is also apt to listen to the claims of Communism and to be disappointed with the Church which continues to tolerate its eighty per cent. illiteracy and ninety per cent. extreme poverty.

The Church feels itself a minority movement which has to contend with many difficulties in what is now a Hindu India (in spite of freedom of religion). It feels its lack of a united front, owing to being split up into innumerable denominational divisions emanating from every Christian country in the world and for which it feels no responsibility. There are those who say that a divided Church is not the proper instrument for proclaiming the Gospel. In this they are no doubt right, though that is no reason for doing nothing. As one leader remarked regarding the question of union: "The East has had it forced upon it and wants to marry its divisions, while in the West the Churches have been divorced and now want to be remarried. Our problem is quite a different one."

The need to deepen spiritual life and fellowship, to which I referred in my last review,* is still the great outstanding problem, as is also, in view of the challenge of Communism, the need to reinforce and strengthen the Christian hope in face of the need of the common man. The witness of the Church is needed through its life even more than through its message. It is in its personal witness, sacrificial living and love of the brethren that it is poorest. In India the Church should still be a New Testament Church. Traditions of two thousand years' standing cannot be imposed upon it.

What do our Indian friends say about their own Churches? I sat down with a group of Christian laymen, and soon found that they all agreed as to the backward condition of the Church. They referred to the eighty per cent. and more

* See *World Dominion*, July-August, 1951, "Indian Church Focus—1951" by A. McLeish.

illiteracy of the rural Churches as a great blot on the Christian community. They expressed dismay at the widespread ignorance of Christian teaching, and referred to the fact that it was very difficult to get a Bible-class going. Some were concerned that less than half of their children received any kind of systematic Christian instruction. The spiritual life of the Church was very low. Quarrels and parties rent the Churches they knew. Groups fought for power, and love of the brethren was too frequently at a low ebb. Debt was one of the crushing burdens often allied with grinding poverty. One asserted that most pastors he knew did their work mechanically under the burden of small salaries.

The lack of real spiritual leadership was mentioned accompanied by a tendency among pastors to discourage any spontaneous spiritual movement. The reason why they specially failed to maintain Bible-classes was that they could not make the Bible interesting, largely because it was not interesting to themselves in the personal devotional sense. Their preaching was of the sermonizing variety and not expository. The Bible was not central to their ministry largely because it had not been central, in the right way, in their theological training. They were often ill-equipped to take the lead in the larger questions affecting the Christian Church and community. Owing to the dominance of the " Sessions of Elders " acting as communal councils, even civil cases were adjudicated upon to the detriment of the Church as a spiritual fellowship. Parties anxious for power grew up and congregations were rent by the resulting strife. They put this state of affai down to the lack of leadership o the part of the pastors. I fe inclined to ask how much of th blame had to be shared by th lay-leaders, and by ourselves.

THE growth of independent effo troubled these friends, especi ally as to how to keep within th Church new and vital movement These had split some Churche There had been a great falling-off i attendance, especially of cit churches. Independent spiritua movements could not be sup pressed, and were a challenge to higher standard of sacrifice an obedience from the average Chris ian. Too low a standard had bee set: the Church was flooded wit nominal adherents to whom thei " Christian " faith meant little c nothing. The young people wer only " born " Christians, and was difficult to persuade them tha that was *not enough*. They ha always to pass through a grea struggle before being " born again The Christian community did nc help them as it was dominated b worldly ambitions and materialisti views of life. Among Christia youth the hold of the cinema dancing and other amusements wa increasing everywhere, and an distinction between the life aroun them and the Christian way of lif was fading away. One layma present told how he had tried to ge groups of these young peopl together and explain the Christia way of life to them, but he foun them agnostic and unable to se the need of a radical and revolu tionary change in their persona lives. The group-method, wher several joined together for Bible reading and prayer, had been foun helpful. "Back to the Bible" seeme

the needed rallying-point if there was to be any awakening to the fundamental facts of Christian life and experience. From such groups the Spirit moved out into the community and things began to happen. They stated that there were two extremes: on the one hand the static Church, where there was no life, and the live Church, where self-support was no problem. Christian activities—even evangelism—were often an excuse for not dealing with the fundamental problem of the Church's spiritual life, and were pursued often where there was no decision for, or commitment to, Christ as Lord. Most problems affecting the Church stem from this.

THE problem of the relation of the Mission to the Church is still by no means solved. That relationship ranges from the old control to almost complete devolution. This itself produces new problems and tensions. When the new relation is described as "partnership," a good deal of misunderstanding arises. Even when the Mission has handed over to the Church, and the remaining missionaries are members of the Church councils this still does not appear to many Indian leaders as true partnership. What they want to see is a relation between the parent Church and the newly autonomous Church as between two completely independent bodies. That is, partnership between two Churches, one in the East and one in the West, is to their minds quite a different thing from several missionaries remaining members of their councils and committees. This is especially so where in one presbytery or diocese there may be two or more Western Churches concerned. Yet no negotiations have gone on to establish a new relationship between the Churches as Churches. This is the problem as it was put to me.

Another problem now widely discussed is the need to integrate into the Church organizations which began as independent efforts to aid the Church, such as the Bible Society, the Sunday School Union, the Christian Endeavour, and other world organizations. The demand is that these organizations do not continue indefinitely to carry on their independent existence, but should become integrated with the Church so that they may become subject to the faith and discipline of the Church. At present many view them as uncontrolled in their teaching, subject to no discipline and only responsible to *ad hoc* committees. As such it is held they can have no permanent function to perform. This raises the question of the final relevance of such "independent" service-groups to the functioning Church. In the beginning they set out to render a service which the Church or Churches were neglecting, but when the Church learns, as it eventually does, the lesson involved, then they cease to have the right to exist independently and should devolve their activities upon the organized Church. Meanwhile their main duty is to integrate their service into the work of the Church, until they themselves cease to be necessary.

Illiteracy is still the great problem of India. The recent census records literacy as 18 per cent.—which is a 6 per cent. increase on the last census. Christian literacy, however, which stands at 21.5 per cent., has been practically stationary, showing no such progress. This acts as a permanent disability when

it comes to the production and distribution of literature which is sometimes forgotten. The whole literature enterprise, however, is not equal to even this situation and, owing to lack of development-capital and greater expert management, is severely crippled, and will remain so.

The Bible exists only in 22 of the 137 main languages. There are New Testaments in 20 more and portions in a further 40. This leaves 55 languages in which there is nothing in the mother-tongue. There remains much yet to be done.

Christian teaching in schools is now greatly curtailed, and where the Christian staff is small there may be little or no influence. In some colleges this has become a serious problem. The question arises as to whether these institutions are now Christian in any full sense, or just good institutions run under Christian auspices. Would it not be better, it is asked, to place them on a footing more consonant with their present position? By placing them under independent Boards representing all interests, and describing them as "under Christian auspices," a great problem might be solved. I am told that on the whole the Bible is the worst-taught subject in the schools and colleges. While for other subjects teachers are adequately trained, there is no parallel training for teachers of the Bible.

The Government is neutral on religious questions, and is bound in the end to demand that the schools and colleges be completely neutral also. There are definite signs that some such movement is well under way, and it would be well not to continue to drift, but to devise a new policy.

THE position of territorial church and mission comity has been called in question by some, and is now under investigation by the National Christian Council. With the growth of great united Churches and the arrival of many new missions the old argument based on keeping different denominations from trespassing on each other's districts, greatly loses its force, and some change seems called for.

I heard quite alarming estimates of the number of missionaries leaving India and not returning. What are the facts? Mission-stations are fixed and the settled work is being handed over to the Indian Church. Hence the work of the missionary must also change, and without greater mobility he may well feel frustrated. If missionaries are only retained for work in which foreign money is still necessary that would be unfortunate. There are good grounds for the present dissatisfaction, and the right use of the missionaries' time in present-day India needs immediate and careful study. The opportunity may be short, and greater mobility and a new type of strategy seem overdue. Otherwise the present landslide will go on. Whichever way we look at the problem it is a serious one, and we need accurate facts and figures and not guesses. India to-day is indeed a land of problems, and needs all our sympathy and understanding.

¶ *Afghanistan's closed door opens to world apostle of literacy*

Literacy on the Last Frontier

J. Christy Wilson

FRANK C. LAUBACH well deserves the title by which he is often known, the World Apostle of Literacy. It all began more than twenty years ago when he was a missionary among the Moros in the Philippine Islands.

He was entirely frustrated and poured his soul out to God in utter discouragement; then the conviction came upon him, in response, that he must teach these Moslems to read so that the story of Jesus and the Gospel might do its work in their own language.

This was no simple task for it meant reducing their language to writing and a study of its structure. Finally, however, this was accomplished, and the Moros began to read by a method of association between picture-symbols and simple words on charts. At first the method was rather crude, but it had the germ of a great idea, and after twenty years of improvement Laubach's stream-lined literacy lessons are teaching millions to read in more than seventy-five countries. The charts and books of his method have been prepared in more than two hundred languages.

Frank Laubach and his literacy-teams have done their work in practically every country of Latin America and Africa. His famous slogan is, "Each one teach one," and when a person learns to read he must teach another, so the campaign goes on like a chain-reaction. Where there are Christian churches the added phrase is, "Each one win one," and literacy has proven a marvellous means of evangelism. When you teach a person to read there is an open road to his mind and heart over which Christ may enter.

For several years Frank Laubach had hoped to be invited into Afghanistan since that remained one of the few lands where Christian mission work had never been allowed. Though missionaries had from time to time visited the country, organized mission-work had never been established. Moreover, there is not a single Christian church in all the nation, so from the standpoint of missions this land might be termed a last frontier.

The invitation did come to visit this country during March and April of 1951. The Department of Education of the Afghan Government issued the invitation and met the party in Peshawar, Pakistan. The team consisted of Dr. and Mrs. Laubach, their son, Robert, who makes travel arrangements and does the photography, Phil Gray, the artist, who draws the pictures for the charts, and the writer, who was invited to go along as interpreter and language consultant because of some twenty years of missionary experience in Iran.

Persian is the main language of Afghanistan, though Pushtu is nominally the "official" language of the country. Charts were prepared and a literacy campaign begun in these two languages.

I

The Afghan Government sent a bright red Chevrolet station-wagon

which took us up through the historic Khyber Pass, noted from the time of Alexander the Great down to the present. Though the road and pass were long held by British troops, the hills around have never really been subjugated. We counted more than a hundred forts and block-houses in the pass and on the hills at either side. The Pathan tribesmen still hold the hills around and Pakistan troops now garrison the pass. We took the two-hundred-mile trip from Peshawar to Kabul rather slowly, for the roads are rough inside Afghanistan and the territory is rugged. We spent the night at a Government rest-house and arrived about noon of the second day in the Afghan capital where we were to undertake our campaign.

Kabul is a city of about two-hundred-thousand people, situated near a water-gap where a river issues from the hills and flows down through the centre of the city. The altitude is about six thousand feet. The city has many improvements such as paved streets, electric lights, bus-service and running water in the main part of the town. New avenues have been cut through the city and modern buildings erected for government offices, banks and prominent institutions.

II

Immediately upon arrival in Kabul we began the preparation of the Persian charts and work on the primer. Of great assistance was a list of the one thousand most common words prepared in Iran over a period of several years following Dr. Laubach's campaign there five years earlier. In a little over a week the first charts were ready. The Department of Education had provided us with call graphers and artists and language experts. Most useful was Moslem ecclesiastic named Maulan Yaqub Hasan who knew Englis very well, in addition to Persia and Pushtu, with which we wer to work, and other languages. W found him a real guide, philosophe and friend who worked so closel with us that he came to be calle " Dr. Laubach's shadow."

OUR first demonstration classe were with about fifty illitera soldiers from the Afghan arm They were conscripts from villag in different parts of the countr who had never attended school an did not know the first rudiments c reading or writing. They wer marched in, came to a halt, and sa down on the floor of a large roo in the new library of the Ministr of Education.

They were dressed in homespu uniforms of coarse woollen clot and wore heavy hob-nailed arm shoes. Their heads were all shave —with very good reason. Whe they first came in they looke sullen and even fearful, thoug these Afghans are noted for the courage and have never bee conquered by outside forces. Her they were confronted by foreigner and a large number of Afgha teachers and army officers wer present as observers, so th soldiers probably didn't know wha it was all about.

Then Laubach began with h wonderful smile and loving manne Actually before the first lesson wa over smiles began to light up th faces of these soldiers and soo their eyes were shining. Graduall they realized they could do it They, too, could learn to reac One soldier asked me, " What wi

they do with us when we learn to read?" I replied, "When you are through with your army service you will go back to your village and become a teacher. 'Each one teach one,' so many will learn to read."

AFTER fourteen lessons, each taking the better part of an afternoon, every one of these soldiers had learned to read the primer of forty-eight pages. The army is a very good place to start, as the men are under discipline and have the time to apply themselves, once they have been thrilled with the assurance that they can learn to read and so attain one of the steps that will lead them out of their poverty and degradation, and this is what people want and are demanding all over Asia.

One Afghan teacher remarked to me, "I have never seen so kindly a man as Doctor Laubach." It was true, for they might never have come into close daily contact with a person filled with the love of Christ. As he taught I could sense the presence and power of the Holy Spirit working through him.

III

The Government of Afghanistan is constructing two large hydro-electric plants and irrigation projects which are expected to bring five hundred thousand acres of land under cultivation. It is intended that this land be divided with enough to each family to support them. After a certain time the land would belong to those who cultivate it. If people can be taught to read and the land problem can be solved it will be a tremendous step forward in avoiding the hopelessness and want upon which Communist propaganda thrives. We feel that the Afghan Government is very wise in adopting irrigation and literacy projects, rather than asking other nations for planes and tanks and instruments of war to prevent aggression.

In practically every other country where Dr. Laubach has started a literacy campaign there are Christian Church or Mission agencies to carry on. Since this is not true in Afghanistan, the future was left entirely up to the Government Department of Education. In a number of countries governments have carried forward literacy efforts begun by Laubach with very wide results. In the meantime much of the material was prepared for the second book while we were in Afghanistan. This book contains much of value in sanitation and health, as well as agricultural and economic facts, some stories of great characters, and other information planned to help the whole life and outlook of the newly literate. It also increases the vocabulary on a planned basis.

We who are interested in Christian missions certainly hope and pray that there may soon be greater openings for the circulation of Scripture in Afghanistan and indeed that mission work may soon be established there. At present the Government had a widespread educational programme. In the various higher schools in Kabul there are many foreign teachers, the largest number being American, but several are British, with some German and other nationalities. We found during our stay in the country an almost passionate desire for education and advancement.

When the time finally came that Frank Laubach had to leave to

meet his schedule of literacy projects in other countries we were all sincerely sorry to break off the intimate friendships which had come into being in this Moslem land. The head of our expedition was called in audience by the King, his Royal Highness Zahir Khan, who through the Minister of Education conferred upon Dr. Laubach the highest decoration that the Government can give in this field. The recipient said very modestly that he would not care to have any mention of this, for he believes the One whom he serves will finally not look him over for medals, but for scars.

On our way out when we had descended to the lower altitude of the small city of Jalalabad, after a hard dusty day across dese roads, we entered the Persia garden of the Government res house. The whole enclosure wa filled with roses in full bloom, ju a riot of colour and fragranc There were tall, dark cypress tre and light green fronded palm The orange and lime trees were i bloom filling the whole garde with their tender fragrance. A this was set against the back-dro of a great snow-covered range mountains. It reminded me of perfect page from one of th Persian poets. It also seemed lik a divine benediction of beau upon the work we had endeavoure to do for Afghanistan. May the continue to be even more dire openings for Christian service c this " last frontier."

Ceylon's Literature Problem

ON Government orders religious instruction has to be given in all Ceylon's Sta and State-aided schools. In future teachers will be expected " not only to kn their religion, but also how to teach it."

Christians have welcomed this decision as it ensures freedom to teach the Scriptur But the Church in Ceylon faces a problem when it comes to the question of boo Children formerly used English books, but all instruction up to Standard V now h to be given in Sinhalese. There are very few Christian books in this language, a not many Ceylonese are capable of writing them, since they have done all their stu in English. The few who are capable of writing in an interesting manner in t national language should be set free for this task. That will not solve the wh problem because our Ceylon branch will need adequate funds to publish what the people write.

The situation is really more urgent than would appear from the simple stateme above. Here in Ceylon is an example of what Dr. Manikam called " minority grou set in the midst of vast, and often hostile, populations." Buddhists form nearly nin per cent. of Ceylon's population. Buddhist leaders have also welcomed the Gove ment's order on religious instruction because they hope it will revive " the natio culture." A leader at the Buddhist Congress has gone further and demanded t mission schools should be taken over by the State. He " charged the Governm with favouring Christian schools in predominantly Buddhist areas." Shall we ag be too late in this area ?

The Ceylon branches are forging ahead with distribution and undertaking n ventures such as the distribution of over 10,000 paper lanterns with a Christn message in English, Sinhalese and Tamil on them. But distribution will not be enou in this area unless there is adequate Christian material in Sinhalese to distribute

U.S.C.L. *News Briefs.*

Church and Industry in Scotland

William MacIntyre

ON Saturday the 26th of April, 1952, a National Conference of close on 1,000 laymen from all parts of Scotland between Inverness and the Borders, and representative of all sections of industry and all grades of industry, unanimously decided to set up an organization for Christian laymen in industry, to be known as the Scottish Christian Industrial Order.

Ten days before that, the Home Board of the Church of Scotland approved of the appointment of a Committee on Church and Industry with four main functions: (i) to further the work of the Church in industry; (ii) to supervise Industrial Chaplaincy work; (iii) to supervise the organization for laymen in industry; (iv) to engage in experiments in evangelism in industry.

The Church and Industry Committee and the Scottish Christian Industrial Order mark the latest stages of the development of a new branch of the activity of the Church of Scotland which began during World War II.

It was the present Secretary of the Home Board, the Rev. Robert Mackintosh, D.D., who originated the idea of industrial chaplaincies. As it had long been recognized to be the duty of the Church to serve the spiritual needs of the fighting services by appointing chaplains, he felt, and the Home Board immediately agreed with him, that it was the duty of the Church to serve the spiritual needs of men and women in industry under the strains and stresses of total war, and cut off by overtime and Civil Defence duties from the comforts of regular participation in the worship and fellowship of their Churches.

A part-time organizer was appointed at that time; the Home Board knocked at the doors of factories and requested the consent of managements and representatives of the employees to the admission of ministers to canteens and where possible to the shop-floor. After some hesitation on both sides the doors were opened and the experiment began. Not one of these doors has been closed since, unless the factory itself has closed down; on the contrary, new doors have been opening one after another; between October, 1951, and March, 1952, thirty new industrial chaplaincies were inaugurated, in some cases at the request of industrial concerns, and before the summer is very far advanced something like 100 new industrial chaplains will begin regular contacts with the Mining Industry throughout Scotland. The door is already open to new chaplaincies in connection with the staff-canteens and hostels of British Railways in Scotland and five of the new ones mentioned above are connected with these.

With the end of the war temporary chaplaincies in war-factories came to an end, but almost simultaneously new chaplaincies were started in connection with the camps of the Hydro-Electric Construction Schemes, Forestry Commission Hostels and European Volunteer Workers' Hostels. In

connection with the Hydro-Electric Construction Schemes it soon became necessary to appoint two full-time chaplains. Both are still in action although the Affric Scheme, with its great camp at Cannich which housed 2,000 men, is now rapidly near completion, and the Tummel-Garry Scheme is now partly completed; new schemes are beginning by Loch Tay, and in Glengarry, Glen Moriston, and Strath Conon. So far from the need for the services of these full-time chaplains diminishing it is increasing; experience is constantly showing them new opportunities. These schemes do in fact present a considerable responsibility to the National Church and a home service opportunity of the first magnitude. But widely scattered as they are in remote places they present a serious problem, as well as a responsibility and an opportunity. Apart from the cost of maintaining equipment every Budget seems to strike yet another crippling blow at the Church by adding steeply to the cost of transport in the Scottish Highlands. It should be stated that the North of Scotland Hydro-Electric Board has given all the help within its power. An excellent hut, the property of the Home Board, was erected by the Board at Port-na-Craig Camp, Pitlochry, and the chaplains are given the encouragement of co-operation in the provision of accommodation in other camps for religious services and personal interviews. The Home Board meets the expense of enabling every chaplain, full- or part-time, to be the official representative of the Citizens' Advice Bureau in camps and hostels.

To return to the chaplaincies in association with factories, mills and shipyards, it should be understood that this is not a "stunt" or anything of the nature of a "tip-and-run" religious "raid," but a long-term policy. It is, in fact, the reaffirmation in twentieth-century terms of the age-long tradition of the ministry of the National Church of Scotland. The Church of Scotland has always taken upon itself spiritual responsibility for all who live and work in the parishes of the land. Long before the industrial revolution, ministers systematically visited the people on the land in their farms and crofts, and the artisans in their workshops in the towns and cities. Reaffirmation of this tradition is one of the fruits of the reunion of the two great branches of the Presbyterian Church in Scotland in 1929.

INDUSTRIAL chaplaincies in Scotland are to be understood as a permanent integral part of the Church's ministry to the people of Scotland. It is a voluntary part-time service, the cost of which is borne by the chaplains themselves apart from the stipends of the organizer and the two full-time chaplains in the "Hydro" camps which are met by the Home Board.

Hitherto the success of industrial chaplaincy work has depended upon what have been described as "three historic 'g's' of the Scottish ministry"—grace, grit and gumption. A fourth should be added, namely, generosity. They have stepped warily to avoid transgressing upon territory that does not belong to them. They recognize clearly that they are in industry not as shop-stewards, or foremen, or managers or personnel officers, but as ministers of the Church. They are there for the

glory of God and to assure men of the relevance of the Gospel to their needs in all aspects of their daily work, as in their homes and their leisure activities. As heralds of the Gospel they must avail themselves of every opportunity to declare the Gospel. They do this in many instances by giving short addresses at canteen services of worship, and it is interesting to record that at Christmas and Easter they have to respond to the requests of men and women for such services. Typists compile hymn-books of favourite hymns, workers who play in dance bands and orchestras bring their instruments to lead the praise, and the whole staff may take part in a service in the canteen or in the middle of the shop-floor at the mid-day break.

BUT factories differ from one another as do canteen facilities. In many cases the most effective method is for the chaplain to take a meal in the canteen and at the canteen table provide the opportunity for face-to-face questioning and discussion. This is an excellent way for everybody to get to know the chaplain and for him to get to know everybody. All he can achieve rests on making friends with all concerned, and when this happens unexpected doors open to personal services. Every chaplain knows that he has " arrived " when he is waylaid and requested to "hae a word" with somebody, or to visit a work-mate in his home or in the hospital.

Critical comments have been made about chaplains in various quarters because they have " nothing distinctive to do in industry or give to industry." Such critics simply do not know human nature or the world they are living in. The problems, cares and concerns of great numbers of people are extraordinary in their nature and number. The chaplain who can so win the confidence of men and women of all grades of industry that they will talk to him, as to no other person, is rendering a service to industry and society that minds dominated by materialistic philosophies have never imagined, and costing experts can never calculate. But apart from all this, personal service is an integral part of the ministry of the Gospel of Jesus Christ. The brilliant preacher who never gets round to this is leaving out a very large part of his vocation. He should remember the Lord: when He had spoken to multitudes as never man spoke, He saw with quick eye the needy folk into whose bodies and souls He gave tokens of the reality and power of the love of God that He had been talking about. Men and women of this generation require the tokens of the Gospel relevant to their own particular need. Industrial chaplains by their personal services are doing much to meet that need. So great is the need that plans are now on foot to equip chaplains to do the work of pastoral consultation even better and thus to make more effective than ever their unique and distinctive contribution to industry and through industry to society.

But behind the Industrial Chaplaincy Scheme there lies a deep concern about the influences of mechanized industry upon society and upon the mission of the Church. It is clearly recognized that the heart of the problem confronting industry to-day lies in the realm of human relations, and in

the attitudes that have created and maintained those human relations from the beginning of the industrial age until to-day. Because this is so, the heart of the problem of men in society lies there also, and with it, the heart of the problem of the mission of Christianity in industrial society.

Through the nature and form of the human relations that it has created and maintained, mechanized industry has been mainly responsible for giving shape and colour to our Western civilization; it has deeply divorced men from their society; it has denied and frustrated the three basic needs of human nature—the need for status, for security and for community. It has created deep and profound emotional tensions through frustration, class-division and class-consciousness. And through these it has made it more and more difficult to show men the relevance of the Gospel and even to gain a hearing for it.

It has often been said that our fundamental need lies in the realm of the spirit, but there has been less clarity about the recognition of what would be the adequate spiritual treatment that is called for. What is needed is a new life with a strong social consciousness which will manifest itself in new attitudes and feelings. Unless these can be brought into operation, and that very soon, the prospect before us is pretty grim. That is by no means a pious exaggeration. On page two of *Education for Management*, the Report of the Anglo-American Council on Productivity, it says:

> It is not a matter of teaching people merely to be efficient or materially successful. Rather it is a question of developing leadership in business which will not only appreciably raise the standard of living but will also make a mechanized economy acceptable as a way of life to the citizens of a free society . . . western democracies must work out their answer to this question or perish.

INTO this situation Christians—particularly Christian laymen—must come, exercising in new creative ways the unique and distinctive gift of their community in Christ. We in Scotland confidently hope that this is the very mission which our new laymen's organization S.C.I.O. is going to undertake with faith, practicable knowledge and Christian brotherliness.

Need and opportunity knock at the door of all men of goodwill in our Western world to-day, and they come with blessing in one hand and judgement in the other. The laymen of to-day have no option but to choose what it is to be. In Scotland at any rate, it can never again be said in this century that the Church has failed to give her laymen a bold and courageous lead.

The Home and Family Life Movement in Japan

Taeko Obara

THROUGHOUT the world, East or West, pre-war or post-war, home and family lie at the heart of life. Our country, which used to be known as the "Land of the Rising Sun," has gone through many radical changes during the past hundred years. An island kingdom, we could shut ourselves out from the rest of the world for centuries. We built up our own small world. Many elements have been merged to form a complicated Japanese family life. When the door was opened for the Occidental world the old Japan began to be shaken. Radical changes were brought in, and a great stride was made towards new conditions.

The close of the recent war was another epoch-making event, which was ushered in with our defeat. These changes were different from any which we had experienced before. The new constitution was something entirely strange.

From ancient history up to the present time among conservative circles the family has been considered as something sacred, a kind of living composite organization with an individual historical background. Each member is supposed to sacrifice his or her desire for the sake of the honour of the family. The wife is chosen because she is desirable for the family and not necessarily for the one to whom she is to be married. She is in complete subjection to her "in-laws." If she bears a son this son belongs to the family rather than to her. If she does not bear a child she is of no use to the family, and quite often has to leave the home.

The new and democratic ideas of the family have revolutionized the younger generation. The result of this new outlook has been that young people have mixed up the idea of freedom with that of licentiousness. This has resulted in many irritating family problems. The old generation still cherish the old conceptions of the family, and try to force their opinions. The resulting atmosphere is not a happy one.

Recently, the exact numbers of Buddhists, Shintoes, and Christians in Japan have been reported and, strange to say, the total is far beyond the actual population of the Japanese people! The explanation is that Buddhists and Shintoes always reckon by families. If the head of the family is a Buddhist, the whole family count as members. Christians are always counted individually, and the reporters say the number of the Christians is "conscientious." The isolation of an individual Christian is accentuated in this atmosphere, particularly in the rural areas.

The Home and Family Movement was introduced to the church people of Japan through the National Christian Council at the moment when all thoughtful people were seriously concerned about an ever-increasing threat to family life.

The arrival of Dr. Irma Highbaugh, of the International

Missionary Council, in the spring of 1950, started the Christian Home and Family Movement in Japan. She came to us with well-prepared lectures and with enlightening material for exhibition. She gave lectures at more than ten local conferences. The first of these was convened that summer at Tozanso, Gotemba, one of the summer resorts in Japan. The general theme was, "The Christian Church and changing home and family life in Japan: how the Church could meet the challenge of the day."

The resolution adopted at the first national conference on Home and Family Movement read as follows:—

> The general social trend of the post-war period is affecting home life with secular influence, and undermines the basis of the national life. A new situation was ushered in with the rapid changes in the decline of the traditional family system under the new constitution; our nation was not prepared for it, and lacked any training in a democratic way of life. Throwing away all restraint, and running toward a free, selfish, sensuous life, our people forgot how to exercise self-control, and the degradation of domestic morality reached rock-bottom.
>
> In the face of such a serious situation, the Churches feel a great responsibility to rise up to meet the challenge of the day. We plan, first of all, to Christianize the "Christian" homes, and then to extend the idea of Christian home life to the homes of our nation in general. We wish to launch the Home and Family Life Movement, and we have recommended principles and methods of carrying this out to the National Christian Council.
>
> We desire that this movement shall develop effectively to meet the challenge of the day in th Christian Churches in Japan, an we shall return to our pos carrying back with us the inspira tion and knowledge we received a this conference, and pledge ou selves to offer our best possib efforts for the furtherance of th movement.

FOLLOWING the first confe ence, the National Christia Council held a meeting on the 4th c September of the Commission c the Family Life Movement whic became the organ for carrying o the programme recommended b the National Conference, an authorized by the Executive Com mittee. Dr. Highbaugh wa requested to stay in order to set an example for intensive wor She started institutes in some loc centres.

Mention may be made of one the first institutes which w planned and supervised by D Highbaugh herself. The Adac Ward Institute was the first exper ment, and the report of the whol procedure was published as pamphlet to introduce the work, a typical example.

Adachi Ward is situated on t east side of the Sumida River. Th district is far from wealthy, a most of the people of this secti live in small houses along t narrow streets, selling goods. T start this institute on Home a Family Life, a committee consi ing of local pastors and Christi lay-leaders was set up. Miss Pai the head of *Aikei Gakuen* (Chri ian Settlement) was elected as t chairman. It was encouraging be able to gain the interest a co-operation of the municipal he of Adachi Ward.

The second national conferen was held at Ito Hotspring on 30

October–1st November. Thirty members attended, including the Central Commission, and the representatives of the different local centres. The purpose of this conference was to receive reports of the Central Committee and the local centres on their activities, and to exchange views and experiences in order to promote this movement. The film-strips of the Audio-Visual Aid Commission of the National Christian Council on family life were introduced to this group.

IN this conference it was voted to prepare and publish a Family Life pamphlet series for use in promoting the movement, and measures for helping local committees were considered. It was agreed that a leader should be sent to the local centres at their request. A candidate for part-time secretarial work was introduced.

Along with this movement of the National Christian Council many Churches are concerned about the task of the Christianization of the home.

The following are some items which the united Church of Christ (*Kyodan*) has taken up:—

For the religious training and discipline in Christian homes, the following should be encouraged:

Strict observance of Sunday-worship services.

Observance of civil, local, or family feasts must be Christian.

Guidance should be given for weddings and funerals. (This may sound strange to our friends of Christian countries, but for us who have been brought up with a completely heathen background, these are the occasions when we have to fight against superstitions, strange traditions and unnecessary heathen customs and beliefs. This item is, therefore, important in any attempt to establish Christian homes.)

The problem of sex-education must be tackled.

Guidance must be given on Christian courtship and marriage.

Drinking and smoking must be prohibited.

The spirit of service and stewardship should be encouraged.

The right use of money must be taught.

Wholesome recreation must be given.

Guidance on friendship should be given: the kind of friends to choose and not to choose.

Religious education of children in Christian homes needs special attention.

Good habits as Christians and citizens should be inculcated.

For the evangelization of non-Christian homes, the following preliminary studies should be taken: How were those present led to become Christians—through the help of wife, husband, children, friends, teachers? What are the hindrances to becoming Christians (superstitions, traditions, family religious background)?

The following methods were recommended as helpful: Christian homes should be open to neighbours. Through Sunday-schools and church affiliated kindergartens non-Christian homes should be reached; family meetings should be encouraged with the purpose of evangelizing friends and neighbours. Non-Christians should be invited for special services of the church and their family problems should be kindly helped by Christians. The explanations of the difference between Christian ceremonies (weddings and funerals) and heathen ones should be given on proper occasions.

In closing it may be said that this is the third year of the Home and Family Life Movement in Japan.

The Salvation Army in Indonesia

H. Littler

INDONESIA consists of four big islands, Java, Sumatra, Borneo and Celebes, and hundreds of smaller islands. Java is the most important island, also the most thickly populated. Djakarta, situated at Java's north coast, is Indonesia's capital. Indonesia has nearly eighty million inhabitants. These are subdivided into many different groups of people. These groups differ from each other in looks, manners and customs. The Batak tribes are found on the island of Sumatra, the Dajak tribes on the island of Borneo; the Javanese people hail from Java, also the Sundanese; the Menadonese people and Toradja tribes hail from Celebes, the Ambonese people from the small but important island of Ambon, the Madurese people from Madura. Also the Chinese people have to be mentioned, because thousands of Chinese are living in Indonesia; most of them were born in Indonesia and never saw China: some of them do not even speak Chinese.

The chief religion in Indonesia is Islam. Furthermore, there are Christians, Confucianists and Buddhists. Eighty per cent. or more of the population are Mohammedans. Protestant and Catholic missionary societies sent out their missionaries to Indonesia more than one hundred years ago. Some groups of people and tribes were soon Christianized—the Ambonese and Menadonese and Batak people. Of the Javanese and Sundanese only a very small percentage became Christians. The Atjeh people in the northern part of Sumatra are fanatical Moham medans; it was never possible o allowed to send missionaries t Atjeh.

The Government of Indonesia i predominantly Mohammedan, bu there is freedom of religion. Th Government appreciates the wor which is done by Christian denom inations in social, medical an educational work. Generall speaking the Government give subsidies to schools and institution

The Salvation Army started wit its work in 1894, when two Dutc officers from Holland were sent b the founder to Indonesia, at tha time the Netherlands East Indie Staff Captain Jacob Brouwer wa appointed " Staff Captain in charg of the Salvation Army in Java They were instructed by th General to turn their backs upo all Western white society and sett among the Javanese population i the inland of Java. The two office went to a small village in Centr Java, where they rented a bambo house and where they started wit the study of the Javanese languag They conformed as much as po sible to the ways and habits of th Javanese, so that they were able t move about among the natives an win their confidence. Holdin meetings both inside and outsic at any hour and place, the were able to gather some peop around them. They taught th people, who always gladly listene to them, the simple Gospel truth Where possible, little schools— the beginning in a very primiti way—were started, whilst they als went about caring for the sick an

hungry in special times of epidemic and need.

During the following years the Salvation Army sent more missionary officers from Europe and from Australia, in order to extend the work in Java. The first hall was opened in 1899 in Central Java. The officers built the hall themselves from bamboo; it cost one hundred guilders, but they did not pay a penny, for the Javanese of the district collected the money. In 1903 there were five centres of work in Java. In Semarang, on the north coast of Java, the "Army" had its first headquarters. The corps officers started little schools, where possible, and did social work. They had dormitories next to their quarters, where they cared for the sick and dressed the wounds.

In 1900 a monthly publication of the *War Cry* was started, with three pages in Malay and one page in Dutch. After some years two separate *War Cry's* were published monthly, in the Malay and in the Dutch languages.

As soon as possible the Army opened a training garrison for its officers, in order to train young converts. In 1910 there were twelve native officers.

In 1902 the Army started officially with social work. In that year the districts around Semarang suffered from heavy floods, succeeded by a famine. Thousands of poor people, bereft of everything, searched for a refuge in the city of Semarang. The need was so great that some Dutch gentlemen in Semarang started a committee to support sick and destitute natives. They secured a piece of ground in the city, where they began to build barracks and dormitories. The Salvation Army was asked for officers to look after the poor beggars. In 1906 the Bugangan Colony was officially entrusted by the Government to the Army. To-day the Colony has a dairy and a mat-making shop; the beggars do light work, making mats and rope, and so on.

IN this colony the famous Salvation Army Office-doctor, Lt.-Colonel Wille, began his work. Ensign Wilhelm Wille, M.D., was sent from his home country, Denmark, to Indonesia, in 1907. He started his work in Bugangan, among the sufferers from eye diseases, in a primitive barrack. Through his skilful labours he became known as a famous eye-doctor, and from all parts of Indonesia, and also from Malaya, patients came to Semarang to seek the help of Dr. Wille. Many a successful operation was performed in that small bamboo hut. However, the need of a suitable and well-equipped eye hospital was felt, and at last Dr. Wille saw his wishes fulfilled when, on a piece of ground in the hilly district of Semarang (formerly a Chinese cemetery) the Army erected hospital buildings. The costs were paid out of the "William Booth Memorial Fund." The hospital was opened in 1915.

So Semarang was the place where the social work of the Salvation Army began, and a network of institutions was built afterwards. After the eye hospital in Semarang, a hospital for women and children was erected in Surabaya (this became later on a general hospital), a general hospital in Turen, the eastern part of Java, and maternity clinics and dispensaries in various places.

Soon after the medical authorities saw the necessity of isolating the

many leper patients and bringing them into colonies, the Army was asked by the Government and local committees to take over the management of the colonies. The first Salvation Army officers arrived in the Pelantungan Colony, in Central Java, in December, 1908, and officially the colony came under Salvation Army management in January, 1909. Other leper colonies followed. The Army to-day still has the management of four leper colonies, one in Java, two in Sumatra and one in Celebes.

The first home for girls and women was opened in Semarang, in 1906: other homes for mothers and babies, children, and aged people followed. In Celebes the Army has a land colony. During the years of economic crisis in Indonesia—1932-1939 — the Army opened homes for unemployed.

Where possible day-schools were opened in Java and Celebes. At the moment there are twenty-on schools, of which fourteen a subsidized by the Government.

Before 1898 Staff Captai Brouwer received permission fro the Governor-General to visit t prison in Semarang and to ho meetings with the prisoners. Lat the permission was extended to a prisons in Indonesia. In 1928 t Army started officially with Reclamation Department.

Homes for military men we opened in various towns. In the homes there was accommodatic for study, recreation and lodging

In 1913 the work was extend to the island of Celebes, where t Army began with real missiona work among the heathen populatic in the inland Celebes.

In 1914 the first officers arriv in the island of Sumatra. In 19 and 1935 the work was extend to the islands Borneo, Ambon, a the northern part of Celebes.

Grim Volume of Human Misery

"SCATTERED over five countries, more than three-quarters of a million Palestini refugees have been subjected to terrible privations, lasting in many cases fo period of three years. They have suffered grievous physical and material losses, their mental, moral and spiritual hurt has been even greater. Furthermore, there no end in sight. Little wonder it is that their morale is steadily deteriorating a that many show signs of desperation."

Solution of the problem falls into two distinct parts. First, its resolving lies in more positive attitude of the member States of the United Nations. Secondly, Churches and voluntary agencies must redouble their mission of compassion throu smaller schemes of relief, rehabilitation and the sustaining of refugee morale. Twen nine voluntary agencies, comprising Churches and Missions in the area, have be co-ordinated for efficient grappling with the problem in a Refugee Committee of Near East Christian Council. This work must be fed by sacrificial generosity response to a widespread Arab Refugee Appeal if it is to work effectively.

This Appeal is made by the Inter-Church Aid and Refugee Service Department the British Council of Churches acting in co-operation with the Conference of M sionary Societies in Great Britain and Ireland. The following societies who, amc others, are members of the conference, are at work in the refugee area as active officiat bodies: Church Missionary Society, Friends Service Council, The Church of Scotla The Jerusalem and the East Mission, and the British Syrian Mission. Their aim practical rehabilitation of the refugee as a permanent solution of the problem. the same time, urgent relief is needed to meet the grim volume of human misery a need.

Contributions should be sent to the Secretary, Arab Refugee Appeal, 5, Southampt Place, London, W.C.1. Please respond to this appeal before you go on your summ holiday or as a thanksgiving for it—remembering what next winter may mean for refugees.

The World To-day

E. J. Bingle

World Survey—What of it?

A RECENT effort at compiling a survey or sketch of the world-mission of the Church in present conditions led one reader to remark by way of comment: "What of it?" What follows is not an attempt to justify such expenditure of resources (though we think it justifiable), as to see what are the conclusions—inadequate as they may appear—which seem to follow from the most elementary sketch of the Church in the present situation.

One conclusion may seem too negative, but it is worth recording. It is that the Gospel is not determined by present-day conditions, though it must be preached to men who are in large measure determined by those conditions. The Gospel which was incarnated in conditions of first-century Roman Palestine has transcended time. To trim the Word to a particular situation or to a particular mode of thought is to fail to recognize its timeless quality which makes it relevant to any given situation. The Gospel speaks to men at the point of their common humanity—where we are all sinners.

This truism is worth making because we are tempted to seek to find the Gospel *in* any given situation, in China or Africa or South America. The Gospel is *for* that situation and speaks to *men* in that given situation, but these are very different things.

Moreover, the number of situations in the world is large, though we talk so airily about the world situation. These numerous situations do not add up to a single world situation, one pattern: they add up to chaos. The reason for this is again theological: the world cannot be one apart from God and the denial of God is evident enough in the world to-day. Christians at any rate have no right to expect anything else, though they sometimes show a bewilderment coupled with a naïve optimism which has nothing to do with their faith.

Taking these situations together, what if anything do they add up to? Not a pattern, unless it be the pattern of human sin which is a denial of the one ultimate pattern. Rather they suggest the reflection that the Churches and missionary societies have never measured up to the size of the task which they are set to perform. This may seem a cruel and heartless thing to say when missions are wrestling with inflated costs, reduced staffs, the beginnings of recession (our new polite word for "slump") and chaotic situations overseas. It may also be argued that God does not show us our whole task but leads us step by step, showing us as much as we can bear.

To these things it can be replied, first, that the whole task was stated clearly from the beginning: the first generation of Christians knew that its business was to go into all the world, unto the uttermost part of the earth. True enough, they knew less of the variety and extent of the world than we do, but they knew a good deal: the discovery of Roman coins in South India and the legend of St. Thomas are some evidence here. There never was any doubt or concealment as to the size of the task, though it may need

a world-survey to bring us sharply up against it to-day.

Secondly—and this is the real issue—does this realization lead us to despair? Those who know most about the variety of conditions in the world to-day are not always very optimistic people: the facts which any survey must reveal are grave enough. But have we any right as Christians to expect it to be otherwise? The Gospel is not a word of good cheer to a world steadily getting better every day in every way. Years ago I heard the famous Monsieur Coué lecture at Oxford in broken English: at the crucial moment he fumbled for an illustration to explain his theory of auto-suggestion and he could not find one until his chairman (the late Dr. William Brown) suggested one for him—the effort to swallow a pill! The Gospel was meant for situations in which men, even Christian men, are perplexed unto despair, until they are driven back to the resources of God in Christ made available through the Holy Spirit. If we shrink from measuring up to the size of the Christian task, is it because we are forgetful of the nature of our Gospel and of the resources which lie behind it? To grasp afresh the missionary obligation of the Church in the world of to-day is not likely to lead to complacency: it may lead us to complete frustration—or, in the providence of God, to a fresh outpouring of His Holy Spirit.

Within this context—and all missionary thinking and survey can only be effectively done within such a context—we may look again at our world-picture, such as it is. Taking into account the variety of situations which confront us, we may be tempted to pick out one situation as particularly relevant or more significant than the othe and to assert it as the typic pattern of our time. This is som times misnamed strategy and th obvious example is the situatic which has arisen in China. Th minds of missionary leaders (an many others) are overwhelmed b what has happened in China so th they can think of little else and a concerned to apply "the lessons China" to everywhere else.

HERE we need to discriminate the situation in China is im portant and it obviously determin what is happening in South-Ea Asia. There is urgent need for us discover what are "the lessons China," though it may take longer than we think to find the and still longer to digest them an apply them. Meanwhile immedia dispositions of missionary r sources in men and money, planning and co-operation, have be made and are in fact bein made. The presence of form China missionaries in Africa, Ind and elsewhere may mean that "th lessons of China" are being mad known in conditions surprising different from those of Chin There is no need to underestima the importance of China, but does not follow that all other situ tions are of the same type.

It would seem to an outsi observer that the situation in Afri not only varies considerably with that continent but also marked from South-East Asia. If a gene alization may be permitted abo the whole continent—and it com from one with wide acquaintan of Africa—it would be that t problem of missions in Africa that too many things need to done *at the same time*. This is different situation from that whe

the doors are closing, where the urgent need is to discover and carry out those tasks (and only those) which are absolutely essential before the doors close. In Africa there are doors open, too many doors it would seem; though this raises questions of priorities, it is not the same kind of question as the other. In Africa there are many tasks — evangelization, pastoral care, education, medical work, moral and social questions like the Christian home, the training of the ministry, agriculture—which together form a complex, a front which needs to be pierced at different points simultaneously.

ANOTHER situation, again a continental one, is that which confronts missions in South America. Here the presence of a dominant Church determines conditions and raises questions of religious liberty and the variety of Christian witness which are not so urgent elsewhere. There are plenty of differing situations in South America which is continental in its vastness and complexity and there is a danger of over-simplification. There is nevertheless need for fresh study of the newly developing significance of this continent of to-morrow.

We might continue, for example, with conditions in the Pacific Islands and the Caribbean: what do we mean when we say that these are evangelized areas and what is to be done about them? Enough has been said, we hope, to suggest that world-survey leads us to a fresh realization of the complexity and variety of the situations which confront us to-day.

Complexity is matched only with urgency: the present survey follows on one done five years ago by the same writer and it is almost overwhelming to realize what happened in this period, not only in China, but in India and South-East Asia, and Africa. Doors have been shut, others are shutting, new opportunities are arising which to-morrow may cease to be opportunities. How can Churches keep themselves mobile in such fluid situations?

One obvious need is reinforced by such a survey: the need for greater co-operation. The evangelization of the whole world is the task and responsibility of the whole Church, which means, in the present situation, the co-operation of many Churches and missions. Yet one tendency of the time is towards increased emphasis on the things which divide, whether it be doctrinal or denominational differences. Even coming together makes men (and Churches) more conscious of their differences. We blame states and nations which cannot unite or organize or plan together, but they do not get much lead from the confessedly more spiritual organizations.

The Trooping Season

It used to be called the trooping season in India, when there was much coming and going of the forces at a stated period each year. There now appears an ecumenical trooping season, when the levies of the ecumenical movement, church leaders, secretaries, officials, hangers-on, gather together for discussions which are apt to appear interminable till the next series appears. The months of July and August seem to be the most favoured season; this year two or more of these gatherings have taken or are taking place: the enlarged meeting of the International

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Missionary Council at Willingen in Germany, in July, and the Faith and Order meeting of the World Council of Churches in August at Lund in Sweden. There are also meetings of Jewish Committees, a great assembly of the Lutheran World Federation; and the Commission of the Churches on International Affairs.

We might ask what we asked in another connection: what does it all add up to? At least the Church leaders meet frequently and some people not in that class also meet other people not in that class, which are probably good things. A great many statements are issued (and happily forgotten), friendships are made, and some people see what a world-wide Church is like. The common complaint that the vision and inspiration of these gatherings fail to spill over to the common man in the pew, or wherever he is, has much justification, but it might be argued that the common man might practise a little ecumenical fraternity at the parish level where it is more difficult. Given contemporary means of travel, the gradual development and convergence of several similar movements over a generation, and these meetings appear inevitable. "Real life is meeting," the cant phrase of a few years ago, has come to have a sinister meaning.

Nevertheless these bodies are met to talk over great themes and seek inspiration and spiritual endowment, both sorely needed. The International Missionary Council is now becoming a venerable body, old enough to have its biography written.* It proposes to discuss the missionary obligation of the Church, a large enough theme and fundamental to its very existence.

This is being done through group discussions of a series of major themes: theological, the indigenous Church, the rôle of the missionary society, vocation, and the changing pattern of missionary activity. These themes are to be developed further in their territorial applications, by which time something more ought to be known about the missionary obligation of the Church in the present situation.

THE Faith and Order movement is to a large degree the centre of the World Council of Churches, or it ought to be. For it is on these grounds that Churches meet face to face, spirit to spirit, and discuss what they regard as their innermost meaning and their essential means of expression. It is here that they recognize each other as Churches, or—more tragically—refuse to recognize each other as Churches or as component parts of the one holy Church. It is here that the World Council of Churches is in crisis, since these matters were so poignantly debated at Toronto over the document now known as *The Church, the Churches and the World Council of Churches.* It is at Lund that these issues, of agreement and disagreement, will be faced once again after further years of study and mutual consultation.

What may come out of either of these conferences is a matter not of immediate observation but of the years to come. Some of these gatherings have been truly seminal, others not: but it has taken time to discover what seed was sown and what harvest there has been for the reaping. Even conferences rest on faith.

**Ecumenical Foundations, A History of the International Missionary Council and its nineteenth-century background,* by W. Richey Hogg. Hamish Hamilton & Co., 1952. Price 40s.

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Roman Problems

Some recent efforts at compiling statistical tables involved an attempt to calculate Roman Catholic numbers from official Catholic sources. This is not easy, since the authorities simply do not know in many cases: there are parallels for Protestants. Again, as with Protestants, their missionary figures were more copious and possibly more reliable than for other areas. The figures revealed some of the triumphs of Catholic missions and some of their difficulties.

Their greatest triumph has been, numerically at any rate, in Africa: the figures, as set forth in their official handbook, speak for themselves:

1927: 2,939,303;
1939: 7,138,696;
1949: 11,016,099.*

Several things perhaps need to be said here. As compared with Protestant figures, Roman Catholic figures tend to be inflated since they are reckoned on a different basis. Allowing for this, these figures are remarkable. They could be paralleled for almost any Protestant society which has been at work in Africa for the last half-century, like the Church Missionary Society. Roman Catholic missions have tended to follow a policy of mass-conversion and their use of present opportunities for co-operation with Governments in Africa probably fits in with this policy. It has also to be remembered that Roman Catholic missions have been in Africa for four-and-a-half centuries and their oldest missionary areas show relatively disappointing results. In fact it would appear as if expansion paralleled the rapid rise and expansion of Protestant missions. Perhaps the Roman Church owes something to the Evangelical Revival!

CATHOLIC difficulties can be seen in the sets of figures relating to national and foreign priests, as well as religious communities. Three areas stand out here in different ways. In Africa the marked preponderance of missionary priests over African clergy, as much as 10:1 in places, is very striking. No Protestant mission could afford this proportion. It also points to the difficulties which confront Roman Catholic Missions in forming an indigenous clergy. It is said that the rule of celibacy operates more grievously in Africa than elsewhere; whatever the cause, there has been a real failure to grow in this direction. Another area, in which a native priesthood seems almost entirely lacking, is the South Pacific Islands: in New Guinea, for example, a community of 60,000 Catholics has no native priest. It is not our business to throw stones; some of these problems are not the same for Protestant missions, but some are and Protestant success in this field is by no means consistent.

Another problem is the well-known difficulty of securing a priesthood for Latin America. Here the figures are illuminating, since there are several countries in which there is one priest (native or foreign) to 7,000 Catholics. The desperate efforts to recruit missionary clergy in the United States for service in South America is thus seen to have very adequate reasons behind it. The same situation and

**Le Missione Cattoliche*, Rome, 1952, p. xiii. These figures relate to "missionary" areas only.

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the same proportion, 1: 7,000, exist in the Philippines, for much the same reasons.

The much advertised success in the field of indigenous clergy was China, where according to the figures (which are, however, five years old) the proportion was 1: 600, with 5,500 clergy, of whom 2,500 were Chinese, with a Chinese hierarchy. The disaster here seems to have been the close association, especially in the higher ranks of the hierarchy, with the Kuo Min Tang party, which has led to the special vindictiveness of the Communists towards the Catholic clergy in China.

The Trend of Medical Missions

The statistics of medical missions are not always very illuminating to the layman, but in a recent paper, prepared for the Willingen Conference of the International Missionary Council by Dr. H. G. Anderson, of the Church Missionary Society, some noteworthy trends are indicated. Dr. Anderson based his views on medical statistics collected for *World Christian Handbook,* 1949; the statistics being prepared for the forthcoming new edition of the *Handbook* may indicate variations in detail, but the general trends as stated by Dr. Anderson are already known.

One is the concentration of medical missionary work in China and Manchuria in pre-war and pre-liberation days; both on the basis of the number of mission hospitals and the extent of their in-patient accommodation, a rough estimate is that two-fifths of all medical missionary work was in China and Manchuria. Moreover, even within China such work was very unevenly distributed, being adequate by modern standards in some districts, in other districts presumably little or nothing.

Elsewhere there was (and presumably is) very uneven distribution of such medical work. There was even greater concentration in Indonesia than in China, while in Africa one-sixth of the medical missionary work was found in the Congo.

An estimate was also made by Dr. Anderson of the total contribution of medical missions: it amounted to 910,000 in-patients and something like 23 million out-patients annually.

However, we may judge the reliability of these figures in detail, they supply a needed picture of the size of the medical missionary contribution and, more significantly, of its distribution. The upheavals of recent years have changed radically both these aspects of medical missionary work and slower but equally radical developments have been producing much the same results.

Events in China, Manchuria, Korea and South-East Asia have had a disastrous effect on the medical mission contribution to suffering humanity: on the basis of the above figures it is probable that " something like half a million in-patients and twelve and a half million out-patient contacts can no longer seek help from mission hospitals." In a word the work of medical missions has been halved in the last few years.

This revolutionary result has been reinforced by other factors, including the growth and rapid expansion of State medical services in many countries, the increase in the numbers of private practitioners in those countries, and the beginnings of the " welfare State " in under-developed areas.

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WHERE THERE'S NEED—

The Salvation Army

Devolution

Thomas Cochrane

THE term "indigenous Church" was introduced by the World Dominion Movement and is now seen in every missionary magazine, but it has not succeeded in banishing the word "devolution," a word which has a non-indigenous connotation. What does devolution mean, what do we devolve? We may define devolution according to the dictionary as a transference of power or handing over something. The episcopal system may claim justification for the use of the word, but there are groups of Anglican Christians in many parts of the world where, unless worthy laymen are ordained as Roland Allen advocated in his *Voluntary Clergy,* Christians are deprived of the sacraments. But non-Anglicans are in the majority; what do they devolve? The answer, I suppose, can be summed-up in the term self-government in various degrees, coupled with self-support, and self-propagation, but a truly indigenous Church should be self-governing from its inception. It is born of the Holy Ghost and should depend on Him for guidance and growth.

Too often self-government is considered to be dependent upon self-support, but self-support is usually interpreted in terms familiar to the missionary in his homeland. How much material support is necessary to a vital spiritual life? Very, very little, so little that self-support could be universal and could be supplied by self-propagation. Had these principles been universally adhered to in China many of the problems which Communism has created would never have arisen.

It has often been suggested that a time-table should be decided upon for the transfer of all positions of authority. The time-table is liable to change, and to-day such a statement would be seized upon by the Communists; it assumes *foreign* control and is utterly un-indigenous. Of course, the missionary must "teach them all things whatsoever I have commanded you," but that is the authority of Holy Scripture, not of the missionary and ideally is free from denominationalism which has been an expensive handicap on the mission field. Practising Christians are a complete answer to Communism. Communism contains the seed of its own destruction, for man cannot live by bread alone. In China the day is overclouded, but in Morrison's time there was no silver lining as there is to-day in the presence there of tens of thousands of Christians. Let us to prayer.

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Points to Ponder

The problem of race-relations in the world to-day. See Editorial.

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The challenge of Red China is that we should discover what God is saying to us. Page 261.

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We pray for China: let us pray for and help the Chinese Overseas Mission which is working among Chinese here and outside China. Page 265.

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In our disappointments in China it is comforting to know of the phenomenal spread of the Gospel in Brazil, whose population could expand to more than double that of China. Page 269.

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The task of the Church in South Africa is not only that of evangelization. It must seek to foster racial and spiritual unity. Page 275.

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Willingen 1952—an account. Page 279.

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Encouraging spiritual results among leprosy patients. Page 283.

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The very serious problems in India and the Indian Church demand study and action. Page 287.

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Millions are being taught to read in more than seventy-five countries. Books and charts of Laubach's method have been prepared in more than two hundred languages. Page 293.

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The Scottish Christian Industrial Order is a twentieth-century expression of the Church of Scotland's responsibility for all who love and work in its parishes. Page 297.

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The "Home and Family Movement" in Japan has been introduced there by the National Christian Council and is seeking to meet the problems which the new conditions have created in the traditional family system. Page 301.

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Indonesia, with nearly 80 million inhabitants, consists of four large islands —Java, Sumatra, Borneo, and Celebes, and hundreds of smaller islands. The Government is predominantly Islamic but there is religious freedom. Note the extensive work of the Salvation Army. Page 304.

T. C.

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